

THE
CVSTVMERS
ALPHABET
and Primer.

Conteining,
Their CREEDE or Beliefe
in the true Doctrine of Chri-
stian Religion.

Their TEN COMMANDEMENTES,
*or Rules of Ciuill life and Conuersation, dai-
ly Grace, generall Confession, speciall Sup-
plication and Forme of Prayers.*

Together

With a pertinent Answer to All such, as ey-
ther in iest or in earnest, seeming doubtfull
themselues, would faine perswade others,
that, the bringing home of Traffique
must needes decay our
Shipping.

All tending to the true and assured aduancement
of his Maiesties Customes, without
possibility of fraude or
Couyn.

Alwaies provided,
In reading Read all, or nothing at al.

Thos. Miller
ADSIT REGVLA.
1608.

*For my Lord of Northampton
L: warden of the ing-Port.*

T. M.

A

✠ b. c. d. f. g. h. k. l. m. n. p. q. r. s.
t. w. x. z. & per se. Con, per se.
title, title, Est, Amen.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

Sc. Reg. Lond.
ex dono H. M. Howard
Norfolciensis.



TO THE RIGHT HO-
NORABLE MY SPECIAL GOOD
LLL: THOMAS BARON OF BVCKHVRST,
Earle of Dorset, and Lord-Treasurer of England. Henrie
Lord Howard of Marnehill, Earle of Northampton, & Lord-
Warden of the Cinq-Ports. And Robert Baron of Essen-
den, Vicount Cranbourne, Earle of Salisbury, and Principall Secre-
tarie of State to the KINGs Maiestie. All Knights of the
most Noble Order of the GARTER, and Lords of his
Highnesse most Honourable
Preuy-Counsell.



T Dutie and Service to you honorable
L.L.L. euery way humbly premised:
I haue thought it good to present the
same with the loyall Endeouours of a
willing mind, though feeble wit, and
weaker brayne; the Argument I con-
fesse being of a higher pitch and grea-
ter compasse, then I did imagine whē
I tooke it in hand.

*Hazard at the first did much discourage me, & in the mids,
by Friendes I had been dissuaded in regard of the paines, but for
th'Enthousiasme still sounding in mine eares.*

“ Ton Ame ne doibt, ta flamme est si diuine, &c.

Thy Soule is so beset by vowes that are deuine,

Thou shalt not tread amisse, why should thy hart decline?

*By whose perswasion whē I had but begun, my Conscience thrust
me forward, and thus preuailed at last.*

“ Je veulx qu'un bel oser, &c.

Then dangers stand aside, tis GOODNES calls me to it,

If ought doe put me by, t'is WISDOMS hand shall do it.

*My staves besides were these: That TRUTH was all my
Ground, which as Time did suggest, Experience still sup-
plyd. My Pen OPORTEET made, and was euer apt to mend:
But ORDER gaue the Forme, which I most of all suspected,*

A 2.

and

THE EPISTLE.

and saw some cause to doubt, till PRAYER in conclusion did undertake to perfect or perswade the best. So that if the Forme for the plainenesse may passe without offence, the Matter for importance may perhaps deserue a double and treble reading.

The Matter indeed is TRAFFICK, I meane our freeborne Traffick, that Nurse of IUSTICE which feedes vs all, and (heere handled ab Effectis,) containes those very CUSTUMS for which the Schollers in all the Free-schools, of our SOVERAIGNES daily Tributes, haue so long beene subiect to bayting and beating: and for which my selfe, of late so graciously chidden, was forst (by speciall commaund,) to spell againe my Letters, and con this PRIMER.

Now be it what it may be, as your WISDOMS shall esteeme, and as GOD shall giue successe, (to whom the Glorie of All in All is due,) three principall reasons haue moon'd me to present it to your LLL: view, in the names of All the rest. The FIRST, besides his knowledge and sufficiencie of skill, by eminencie and Place hath speciall Experience to iudge of what I write. The SECOND, keepes the Keyes of all those verie Ports that lymits out my Charge, for whose sakes indeede reciproke Loue did instant me to write. And the THIRD was the meanes to make me first a Customer, when I had giuen it ouer and little thought vpon it. For these regards (I say) and treble respects, (mine Ends beeing no wayes priuat, myne Intentions alwaies Loyall, disclayming no mans Person, but Sinne and Dishonestie,) I held it meetest and safest, to present my Selfe, and the Fruites of all my Vowes, to your LLL: mylde Censures and Protections. By whose speciall Favours, ^{next God & my Sovereigne} as I am but what I am, so I desire but to be knowne

Your LLL: by seuerall Duties
denotedly bound

Tho: Milles.



TO the GRAVEST and GODLIE-
VVISE in Highest Authority.

(. . .)

A Gentleman, a friend, and a louer of learning, comming into a Free-Schoole, where diuers young Schollers were learning their Grammers, desirous to feele how they thryude at their Bookes by some familiar Question, demaunded; (their Huishers standing by) *When an English is giuen to be made into Latine, whats first to be done?* The aunswer is easie: namelie, *To seeke out the Principall Verbe:* yet all stoode silent and halfe amazed, till (*one) at the last, (the Question repeated, and he vrged to say, *What was to be done*) replied; **No harme sir I hope, at least, that I wote of.** Which the Gentleman taking in very good part, suspecting rather ignorance in the Huishers, then want of wit in the Scholler, departed smyling.

Most Reuerend, and Right Honourable,
This Question and Aunswere, includeth the state of all the Students in the Free-Schooles of our Souldraignes Custumes, where such as the Teachers be, such are the Schollers. There is a reason for all thinges. And the reason heereof is not so much, for want of

B.

wit,

* The writer hereof, hauing spent the best of his youth in publique seruices at home and abroad, and desirous at last to settle himselfe in some stayd course of liuing; after the Treaty at Barwick 1586. called *Fœdus arctioris amicitie inpotensissimos.* &c. (which with the grace of God, the truth of his Title and his owne patience, was a meanes that brought his Maiestie so quietly and happily hether,) was by his Friendes perswaded to take the charge vpon him of Custumer of Sandwich and the Member-Ports in Kent, where hee was borne, assuring him, that thereby hee might doe God and his Country good seruice: vpon which motiue, hee vndertooke the same simply, and doubting no harme.

The C V S T O M E R S

wit, in the Learners; **To deale iustly betweene the Prince and the people**, which in this kinde of Doctrine is the *Principall Verbe*, as in their angry and hasty Huiſhers, who while the *Graue-Maſters* and *Moderators* of the Schooles, were distracted, and buſied in the ſtudy and practiſe of higheſt poynts of Learning, haue vſed no Method, but beating the Schollers.

“ *Qui paria eſſe volunt peccata. Ipſique laborant*

“ *Cum ventum ad verum eſt, Senſus moresque repugnant,*

“ *Atque (ipſa V T I L I T A S,) Iuſti prope mater & Æqui.*

“ That make all faults alike, yet they themſelues are done,

“ When Truth in queſtion falls, each finger ſeemes a thome,

“ And (*Proſits-ſelfe*) empaired, whence *Iuſt & Right* ſhould come.

Which kinde of Diſcipline diſcouraging all men, and driuing many good wits from the Schoole, to the ſecrete iniury of the whole Common-wealth; forcde me to my Booke, and as well as I could, to *Analife* my leſſon, meaning therby with the fore-ſaid playne Scholler, **No harme at all**. Such therefore as it was, I did briefly ſet forth in a * *Diſcourſe* then following. The matter whereof partly drawne from mine owne patience and experience, & partly obſerued and learned from others: the Forme vvas meere mine owne, and had for my warrant the Rules of my Grammer.

And ſince *Things are then well done, when things are well taken*; to cleare and acquite me from partiall clamor, and the ſinne of preſumption; I ſhewd, That the Will applyant to Reaſon, was guiltleſſe of paſſion, and Nature ouer-borne appeales to Neceſſitie. *Quæ quod cogit, ipſa, ſolet utiq; defendere*. For hard in deede,

* The C V S T O M E R S
Apologic.

ALPHABET and PRIMER.

deede, and aboue measure extreame should theyr cases seeme, that still subiect to beating, might neyther bemoane themselves, nor bee suffered to cry. And so much the rather, when as **(so farre as I wot of)** in all those Complaints, there was nothing concluded nor included, at least intended thereby, but a naturall Defence of an honest reputation in that kind of Calling, which the Law it selfe in great wisdom hath layde out, and reserued **fro men of the best sort onely**, and a dutifull zeale to find out thereby *The principall Verbe.*

¶ Thus farre forth, & in these very words, hauing sometimes vndertaken a priuate Defence in a Cause of importance both publique and Generall, and finding our groanes & heauy Complaints are vanished like sounds, and valued but as *Ecchoes* in the * *Deserts* and *Playnes*, neere the **FORREST OF SHIFTS**, and **WILDERNES OF SIN.** Which whilst some went by, they heard not, some heard, but vnderstood not, some few vnderstanding, regarded not, and none did pittie: I held it then best (like a barne so dingd that I durst no longer griet) to sup vp my griefes with silence.

But when I perceiued, that though I sate still, the cause it selfe daily did grow worse & worse: & remembred withall my * vow to my Patron and Founder of our Schooles, at my first admission: in discharge of my dutie, which in this respect I owe to my God, to my Prince and my Country, I once more resolu'd to speake with my penne, and examine all my former writings, not as by way of *Genesis* to prescribe a new Arte to our Graue & Wise Maisters, for that were presumption in the highest degree: nor as by *Analisis* to contest with the Doctrine and Method of our seuerest Huishers, for that were but humour & indiscretion: but whilst *others* of higher Formes, and farre better learning distrusting theyr Schooles, remooued theyr seates to a surer standing, as a poore Scholler desirous to learne and thriue at my Booke, to spell out my *Primer* by the very letters and poynts of my lesson. That so redeeming the time, I might best giue way to the streame of disgraces in hope of better dayes now comming: remembring withall, that *Errors* haue no beeing but in absence of *Truth.* And howsoeuer *Errors* past haue multiplyed themselves, the Ages succeeding must reforme as they may, & as there is a reason, so God hath appointed a time for all things, for *Dies dat consilium.*

* Customers are sworne at theyr first admission, to doe their endeouours to deale iustly between the Prince and the People.

¶ Learned Sir Henry Billingsley, sometimes Customer of London.

¶ Worthy Sir Thomas Ridgeway, Customer of Exeter and Dartmouth. Nowe Treasurer of Ireland.

Out-Porter

The C V S T O M E R S

* The KING.
* The PRINCE.

* *Sandwich.*
* *Norton-Court.*

1 C V S T O M E R S.
2 S E A R C H E R S and
W A I T E R S.

Great A

Little A.

Considering therefore the revolutions nowe past, and present disposition of these our happy dayes, the * *Day-Star* beeing risen, and the * *Dawning* in our eyes, reuiues our dull spirits, ads life to our hopes, and makes V s breathe out yet this much & say, that the time may come, when this hartie zeale of ours to our Soueraignes honour, and his Peoples happines, may be better regarded, and deserue not onely thanks and good words, but make all men confesse and acknowledge themselves, as much indebted to these weake indeuours of ours, euen from an * *Out-Port* in the Desert, & humble * *Cottage* of this Laud, as all their wealths are or can be made worth: And the Ages to come, find something at least to muse and to maruaile at ignorances past, when it shall plainly appeare by demonstratiue reasons, and no wandering Discourse, that in poore Customers Truth was neuer *Error*, nor Vertue Vice, as the World hath beene told, and so long borne in hand. For can they but see, they shall learne to spell, & by ioyning their Letters, both reade and discerne (besides other mat-tets,) that 1 *Publicans* and 2 *Sinners*, are seuerall words, & imply a distinction both of manners and men, and were it, or might it be that Docible Persons were but suffered to learne, *Publicans* could & would teach *Sinners* to be like themselves: not *Saunts* nor *Hypocrites*, but first humble Christians, and then plaine honest men.

In my beginning therefore God be my speede.

A love principium. Musa Iouis omnia plena.

¶ GOD Alsufficient, *Alpha* and *Omega*, onely Wise, and eternally Iust, without precedent or patterne, out of Confusion first drew Perfection, and at the end of his Worke, delighted to behold that all he had made was so like himselfe, *Valde Bona*, ex-ceeding good.

The last of all was MAN, the Image of himselfe, his *Micro-cosmus*, *Chiefe D'oeuvre*, Maister-peece, & modell of Perfection. In whom, and by whom, he might contemplate, direct, & make vse of all the rest. But pride by presumption perswading disobedience, Man became seduced, and by *the least part of his trust*, bewraying his whole Corruption, in steed of blessing was worthily accurst, both in him & his, had not *Wisedome* herselfe, out of loue and affection so belayed his fall, that the Word which made all of nothing, was the meanes to restore all from nothing, and GOD became a MAN. A miracle of miracles, and mysterie to muse on, but not to expresse: whereby the greatest loser, hath made the greatest gaine.

As the motiue of the Worke was the Creators onely Will, the meanes his Word, the way his Wisedom, the measure *Aequum et Bonū*, bounds of his owne Iustice: So the absolute perfection, &
end

ALPHABET and PRIMER.

end of all, was his preserving and boundlesse mercy, (the Prerogative of *Deitie*.) for the Creature to admire on, as his Creators infinite honour, and owne eternall happines.

Now, whatsoeuer *Nature* could afford, or *Man* thus restored was able to possesse, is Gods free gyft from all beginning. That as a Lord peramount, his honor & service might iustly be known to all his Tennants by speciall duties, and thankfull acknowledgements of their easie Rents, and so rich a Fee-farme.

The titles of his Tenures are RELIGION and IVSTICE, the one maintaines his peculiar honour and personall Rights, the other, effects of *Loue & Loyalty*, for his Tennants mutuall good: the Lawes, Customes and Doctrine whereof, pend by his Spirit, and drawne from the essence of heauenly *Deitie*, are so concurrent; that to perfect our happines, where both of these are not, there can be neither: and therefore Comparatiuely vsed in this our Lesson, shal both sanctifie our wits, blesse our endeouours, & illustrate each other.

Qui per alium facit, per semetipsum facit. Gods immediat 1 Rents, God himselfe expects and receiues at our hands, such is our Tenure: the 2 rest he accepts, being faithfully payd to his Stewards and Vicegerents. In which respect we stand also bound to reuerence and admire the transcendent respects of Soueraigne sublimitie in earthly States, by theyr *Attributes & Tributes*, as Gods among men.

The *Attributes* of power in earthly Princes, are their PREHEMINENCE and their PREROGATIVE, (*Iustice and Mercie*) the two sacred Titles of Diuine Soueraignie: the one sets forth the Dignities of their *Persons* and *Places*, the other transcends to the motions of their mindes.

The first is that *Storge*, and naturall inclination to *Equitie* and *Iustice*, that distributing bread to the meanest of their Subiects, entendeth at least that all should enioy their *Birthrights*, to the generall Treaties of Entercouise abroade, and Common Lawes at home, to grow vp thereby to liue to theyr service & the Common-wealth.

By the other, out of meere *Loue* and *Affection* it may well seeme them, to stande gracious to some more then all the rest, euen beyond the boundes of *Iustice*, and yet doe no wrong.

The first shewes them but from their Seates of *Iustice* & height of *Dignities* aboue other men.

The latter beyond the Thrones of Kings, extolls their *Persons* higher then themselves, as more then the sonnes of mortall men.

These then are no *Synonimas* (in our dymme sights and vveake Conceits) but words of distinct respects, & of Chiefest reuerence, the blending whereof, hath bredde in the World such dangerous Contempts and Capitall Errors, as no Power but the Highest, no

1 *Prayers & Thanksgiving.*

2 *Tithes and Tributes.*

Preheminence.

Prerogative.

Car exochen.

C.

Wisedome

The CUSTOMERS

Preheminence.

PREROGATIVE.

Whereof reade more in the Description of (Trafficke) hereafter.

¶ Customers Creede & Beleeffe, and Articles of Religion

Not Popish.

Nor Precise.

But the Catholick, Apostolick, & Christian Fayth, now truly taught, freely professed, and constantly defended, in the Churches of England, Scotland & Ireland.

The Decalogue of our Courts of Justice, whereto Customers frame the Rules of their Ciuill lyfe and conuersation in England.

- 1** Common-PLEAS.
- 2** Kings-BENCH, and Court of Wardes.
- 3** PARLIAMENT.
- 4** CHANCERY, & Court of Requests.
- 5** STAR-CHAMBER, & Council-Table.
- 6** The high Constable and

Wisedome but the Grauest, may or can reforme. To who therefore in all obedience wee prostrately referre them. Onelie in the first wee spy the same forme of Characters, as in the Alphabet of our Letters. But in the other, (beeing a *Hyeroglifike* aboue our reach or Learning) wee heare the full sound of all those voyvels, that giue life to our Mutes, & must direct our spelling in the Title of our *Tributes*: the scope of Loyaltie, and nowe our speciall Lesson.

¶ Leauing therefore the Rights of *Religion* to those learned Diuines, that both by life and doctrine, directing the way by *Fayth* and *Good-works* how to winne Heauen, teach vs that *Faith* alone in the Action of sauing, is the Cause of Saluation; but in the Partie saued, both must concur together. And not to those *destructiue* Doctors, that to build vp theyr Church, blow vp Common-weales: and by Loosenes of lyfe, and Traditions of Men, to aduance themselues, rob GOD of his honour. Nor these *distrac-tiue* Teachers, that to Reforme our Church, disturbe our Kingdome; and preposterously propounding such fancies of Perfection as no reason can reach to, nor themselues expresse, preferring Sacrifice before Obedience, dispence with *Charitie* to please them-selues, & obtrude vpon GOD more then he requires. Assuring our selues, that to all who his Spirit doth make Repentant, GOD by CHRIST, is and will be a most gracious GOD, and a louing Father. But GOD without CHRIST is a consuming fire.

This (I say) we leaue to those sacred Diuines that worke obedience in Subjects by the rules of Conscience; and admiring the blessednes of these our dayes, pray for our *Princes* and *Prelates*, & all that vphold or haue but a will to further this our truly *Catholicke* and *Christian Religion*.

¶ Leauing also the Duties of all our *distributiue Justice*, to those most Woorthy and most Honourable Persons, that possessing our Courts, by MEVM and TVVM, discern and decyde the Cases and Questions of speciall Right, and of generall Reason, as well betweene Subiect and ^b Subiect, as the Soueraigne and his ^c Vassalls, by the Lawes and Statutes, or peculiar Customes, cast in the ^d Mould of Wisedome in our owne Land; or moderate Extreames by ^e Conscience among Men. And to the Grauest & Wifest in ^s highest Authoritie, that to maintaine the Good by censuring the Euill, *Sic irascuntur, ut vitia tantū perimant seruatis hominibus, atque ita tractatis ut veri boni necessario fiant: quantumq; damni antea dederint, in reliqua vita resarcire queant.* And to those Heroicall ^h Censors of merit and valour, that beeing most Noble themselues, to decyde the Doubts, and determine the Questions of reputation & worth in all the Degrees of our *Natiue Right*, and *Datiue Honour*, so maintaine our Credits, *Ut quum Prædia, Fœda et Possessiones, pactis et transactionibus obnoxia: In-*

ri-

ALPHABET and PRIMER.

ris-Communis, et forensibus procellis agitentur: NOBILITAS interea, solis Regibus beneficiaria, Institutis heroicis, et familiaribus ita acquiescit. That

*"Per proavos numerantur ani, semperque renata
"Nobilitate virent, et prolem Fata sequuntur.
"Continuum propria servantia lege senorem.*

And to those learned Ciuilians, that *per Aequum et Bonum*, so belay the publike peace of our ^k Seas, and our ^l Land, that by dooing vs Iustice, our Neighbours take no wrong.

These parts (I say) of distributiue *Iustice*, we gladly referre to those worthy Iudges that sit in our Courts, and by Law & Conscience protecting our ^a *Liuiings*, our ^c *Liberties*, our ⁱ *Lives*, our ^o *Honour*, & our ^u *Peace*; doe iustly deserue all Grace frō our Soueraigne, and all loue at his handes. These are the GRAVE-MAISTERS & Moderators of our Schooles, that by the Rules of our Bookes, examine our Lessons.

The *Prince* hath his Courts apart, for ^m *Publique* Reuenewes and ⁿ *Private* Expences: where Accountants are taught for the most part, by Court-Rowles & Court-Rules, grounded on Presidents, Examples, or else Discretion. Those first are our *Huishers*.

The Comfort is great where Men dwell in houses, whose foundation is layd on assured grounds. In which regard wee *poore* ^p *Schollers*, want words to expresse our Ioyes and Conceites, of the blessings of *GOD* in these our dayes, for the staves of *Religion* and *distributiue Iustice*. Were those *Patrons* of Honour whom *Mercury* should serue, by *APOLLO* but found out: & the roofes of our Schooles made wind-tight and water-tight in the breaches & wants of ^a *Commutatiue Right*: We (I say) with all those that serue in the ^t *Temples* of Concord, and ^f *Altars* of Truth, would make verses in prayse of our *PRINCES* and *PEERES*, and sing *Alleluiah* to the great *GOD* of Heauen.

The *Commutatiue* part then that seemes most out of frame, now falling out, and fitted for our Lesson, we are by our Letters to spel out the words that belong to the Titles of our *PATRONS* ^{t.w.x.z} *Tributes*. Wherin our mild *Moderators* vouchsafe to stand by vs, helpe our dym eye-sights, support our weake wits, & direct our shaking hands. And Christes \times be my speede, and the holy Ghost.

¶ The Nature of all Things that consist in Action, is best seen and valued by the eminencie of the Obiect whereon it workes, and End whereto it tends.

The highest Obiect (next *GOD* and *Religion*) is the Maiestie of our *SOVERAIGNE*, and Good of our Country, there beeing no Action more dutifull then to amplifie the honour of

C 2

Earle-Marshalls Court of CH-
VAIRY.

k
7 ADMIRALTIE.

l
8 ARCHES.
a Matter.
e Place.
i Persons.
o Order.
n End.
Our Masters.

m
9 EXCHECKER.
n
10 GREENECLOTH.
Our Huishers.

p
Customers.

q
Trafficke.
r
Staples.
s
Myns.

t
Customes.
w
Subsidies { r Tonnage
and
s Pondage.

Heraldes -

The C V S T O M E R S

the *One*, and procure the prosperitie of the *Other*: nor any more odious, then wittingly or willingly to empayre the Meanes, mutually meant for the maintenaunce of Either.

It followes then by consequence, at all hands agreed on, that to maintaine the Princes Reuenues, and to further the prosperitie and peace of his People, is (or ought to be) the speciall care of euery Mans best Endeavour.

The Duties which G O D hath layd out, and for his honor reserved, by the words of his Law were double onely, and of two feuerall kindes, *daily Sacrifices* and *Oblations* of Free-will. The one proceeding, from the ordinary Obseruaunce that giues the formall distinction betweene the *Creature* and the *CREATOR*. The other demonstrates that francknes of *Loue* and cheerefull *Deuotion*, that ought to proceede from the harts of his owne and peculiar People.

Nowe that which *Deitie* demaunds by the Lawes of *Religion*, within his Church to be honored by, doth hold as a consequence for earthly Princes within their Kingdoms to raise their Tributes by. Like Obiects, like Ends, *Masestie*, and *Loue*, by two sorts of Duties, *Necessitie* and *Free-will*. The One must subhist, the Other cannot be bound. Giue therefore as vnto G O D himselfe that which is G O D S; so vnto *Cesar*, that is due to *Cesar*.

Thus Customes that grow by *Trafficke*, are due to our K I N G, and are no small nor idle Portions in the Body of his Reuenues. But as in *Religion* and the seruice of G O D, there is nothing hath more disturbed the Conscience, nor distracted Mens minds, then a misvnderstanding, and diuersity in conceits, of the true sence and vse of the word (*Church*), so fares it with Traffick about the Tearmes and vse of *Customes*.

For though *Customes* (in this kinde) doe currantly runne, and be vsually taken for all kinde of Duties that acerie to the King on things Barterable or Vendible, by way of Marchandise crossing the Seas, either Outward or Inward, (for from Port to Port both Land & Seas are naturally free) yet it hath a peculiar sence, a speciall vse and proper signification, implying cyther those ancient *Staple-Rights*, on Wooll, Wooll-fells, Tinne, Lead & Leather, &c. called *Great* and *Grand Customes*, outward; or the three pence on the pound, payd onely by Strangers, by the name of *Petty-Customes*.

All Titles besides (of this kind) howsoeuer they be called, or generally comprised and stiled *Customes*, are notwithstanding, distinguished from them by speciall Names, and different vses, as *Subsidies*, or *Aydes*. And those also subdiuided into *Tonnage & Pondage*.

The first (properly, and indeede onely to be called Customes) by wisdome layd out from all beginning, is *Ius Corone*, an Inheritance

Church and *Customes*, wordes that are too generally taken: and so misvnderstoode.

Grand C V S T O M S.

Petite C V S T O M S.

Subsidies { Tonnage
and
Pondage.

The vse and end of
C V S T O M S.

ALPHABET and PRIMER.

heritance of the Crowne, the *preemption* in Trafficke, and *protection* of Traffick, beeing two Essentiall partes of that personall *Preeminence*, and locall *Dignitie*, which fundamentally our Kings haue claimed, and for defence of the Kingdome, and safe passage at Seas, iustly may challenge. As consisting (to our Weake vnderstandings) of the chiefest Materialls our State affords, to draw in *Bullion* by. And in that respect holden for their *Artificiall Mynes* of Gold & Siluer, to maintaine the Pulses of our Soueraignes *Mynts*, whose *Exchange* of Money, as a Fountaine for abundance, ought to fixe and guide the true valuations of all Things besides. For as the Standarts of all Weights & Measures for generall Iustice, are the Soueraignes Treasure and peculiar charge, & the coynage of Monies theyr onely (*Hoc age*), so their Coynage, a worke for Matter & Forme of principall Worth, & theyr *Exchange* a Myserie of heauenly skill, by equalitie and proportions *certaine* and *indifferent*, are the Sterne and Compasse to steere all courses right.

Bullion.

Staples.

Mynts.

Exchange.

Weights & Measure.

Generall Iustice.

The later called *Subsidies*, are offered vp at Parliaments, on things subiect to Restraints by Proclamations for speciall Causes and different vse, and in that regard giuen sometimes but on this Thing, sometimes but at that Port, and some-times *Ad Tempus* onelie. Though now for all Things, at all Ports, and for terme of our Soueraignes lyfe, as vrgent Necessity, or publique Vilitie, for the Freedome of Trafficke, and behoofe of the Ports haue seemed to require; Due likewise in their kinds and turnes for reciproock Ends. The *Body* beeing by God and Nature, so bound to serue and maintaine the *Head*, as the *Head* is ordained to gouerne and defend all the *Members*.

The Vse and End of the Subsidies
of Tonnage and Pondage.

Thus *Customes* are those artificiall duties that our Kings must haue, and Necessity hath layd on Trafficke by our *Staple Commerce*, to supply theyr naturall defects, and wants of *Bullion*.

And *Subsidies* are those naturall respects which *Loue* is desirous and *Loyaltie* doth offer, by Trafficke to honour our Soueraignes by (besides theyr auncient *Customes*), that by all Meanes, and at all hands *Maiestie* may be seene, and *Soueraigntie* subsist.

These are all the Titles of our Commutatiue Tributes, by the Lawes of our Schooles, the bounds of our Lessons, and Alphabet of our Letters. Yet is there a third, called *Impostes*, or *Impositions*, whose Heteroclite vse, and conuertible sound, wee know not how to spell: for beeing but the *Genus* to the former two, & held for a *Species* of some other Duty in our weake conceits, hath deceiued many.

Impostes or Impositions.

For whereas *Maiestie* must, may & can but subsist; what *Adoration* and *Tythes* are to God, the same are *Customes* & *Subsidies* to his *Lieutenants*. And beyond the bounds which Wisedome prescribes for the practise of *Truth*, Discretion may hunt, but shall

D.

find

The C V S T V M E R S

find nought saue *Error*. For what exceeds, is but *Poperie* in the Church, and in Policie, deuices to disturbe *Common-weales*.

What rests then but this, that *Omne minimum inimica Natura*, & *Omne nimium vertitur in vitium*. Enough makes a feast, but abuses marre all, whereof we must also spell some-things hereafter.

Impostes then by the Rules of our Bookes, and Letters of our Lessons, are eyther the *Customs* wee spoke of, and those *Customs Impositions*, that to maintaine the Essence of Maiestie, Necessitie found out: Or those *Subsidies* afore-said, that Marchants by *Trafficke* doe franckly and willingly *impose* vppon themselues: or els in our *Natura Brenium*, no where to be found.

Italian Governments, and the Discords of the Netherlands.

The Popes ambitious Taxes on our Clergy, impouerishing the Realme by exhausting our Treasure, made our Kings draw on the Barrons warres, to supply theyr pouerty & wants, vpon the People. Impositions doe but ayme at Order, and the preseruacion of our Shypping by guesse. Shipping of necessity to be maintayned.

The Ends of *Impositions*, are Disorder of *Trafficke*.

But as *Aliquid Boni propter Vicinum Bonum*, so *Multum mali propter vicinum Malum*. Our Neighbours sower Grapes haue set our teeth on edge. For by their examples, drawne (as they call it) from their Princes *Prerogatives*, but would say *Prebeminence*, if they vnderstoode themselues. *Impositions* are made Taxes vppon Marchandise, besides the duties aboue-sayde: not so much by Statutes or Treaties of Entercourse, as by a kinde of discretion, which wanting place and vse in the studie of our Customes, haue likewise no part in the honourable ends thereby propounded and intended. For beeing as they are, Effects of vnkowne Causes, of Matter vncertaine, and of forme no wayes fitting the Mould of our free Commerce, all men refuse to argue thereof, to define, to deuide, or to bring them into Question. The rather for that, beeing in theyr nature irregular and litigious, they haue beene occasions of much vnrest and disorders in former times, especially in the first and second ages of our Kings, till *Magna Charta* compounded such griefes. And albeit the vse of them since might happily ayme at the beating backe of some Forraigne idle Comodities, brought in and obtruded vpon vs by Strangers, to the hinderance of our *Trafficke* in Trades, & decay of our Ports in Mariners and Shipping, which the wisdome of our State must alwayes maintaine: yet gathering withall vppon the naturall and free-borne Subiects, they repyne thereat, as men willing to obey, but not able to discerne betweene the dispositions of States, and changes of Tymes, & so is a speciall ground of all our Disorders. The Subiect still appealing to the positiue Lawes of our owne free *Trafficke*, as their generall Inheritance, and Strangers vrging theyr *Treaties* and mutuall *Contracts*.

These *Imposts* of discretion or strayned *Prebeminence*, (if wee terme them right) haue likewise begotten some other *Impositions*, of baser Nature, and more dangerous Effects, whereby that sacred Word of Wisdome, and highest power, (our Soueraignes *Prerogative*), is vnreuerently prostituted, and many wayes profaned. For, beeing sometimes pleased, (as well may be seeme them) out of meere loue and affection, in publique restraints, by speciall

ALPHABET and PRIMER.

speciall fauours to make some of their Seruants more happy then their fellowes; the same by sales and transactions, transinuted or transferred, is a meanes to make Subiects from hand to hand, to racke and *impose*, euen vpon & among themselues. When indeed and in truth, the (*Grace*) looseth *Beeing*, both in Matter, Forme, and Vse, vppon the first *Exchange*. For when Fauourites get suits vnfitting theyr Callings, or vse them not themselues: it is but Witchcraft and Sorcery that all such intend, as by Leases or Purchase for priuate gaine, thinke PRINCES *Prerogatiues*, eyther vendible for Money, or subiect to Exchange. Such *Imposi-Masters* Religion hath accurst, theyr Money therefore and themselues, (without Repentance) must perish both together.

These *Imposits* we take it, (vnder our *Grane-Masters* correction) are but Romish *Peter-pence*, and *Italian-Inuentions*, where theyr PRINCES *Prebeminence*, and forst kinde of *Dignities*, haue little other Subsistence: Becing therfore but borrowed, they may well be sent home. *England* was neuer any vassall to *Rome*, and hath or may haue (becing but rightly vsed) enough of her owne.

But *o fortunatos Anglos bona sis sua norint!* For the Maiestie of our *Customes* somtimes so admired, seeme now like Anticke *Medalls*, that retheyning but their sound, haue lost themselues in theyr Value and Vse, both of Matter and Forme.

Thus our *Woolls*, (some-times the wonder of the Worlde,) are now the *Trophees* of strange Lands, and signes of our shame, and turned into Cloth, our Cloth into nothing; at least nothing lesse then *Bullion*. And the Rates vppon *Wool*, first grounded by Statutes, layd on Cloth by *Discretion*, not iustly discerning the reason of our *Customes* in the Vse of the *One*, and End of the *Other*.

Our basest *Fell-wooll* of Shorlings, the refuse of the rest, and sweepings of our *Staples*, (neuer vsed in Cloth,) is by our kindest * Neighbours, in a new kinde of Drapery, made the glorie of our *Wolls*, and credite of our Kingdome, and might be made a Patterne to reforme all our Clothing, and recouer our *Bullion*.

Our *Fells* & our *Leather* forsake vs by Licenses. GOD knowes why, where, how or whether, but without returne of *Bullion*.

Our *Tyn* and our *Leade*, so lately well recouered, seemes now againe layd vp in Huxters handling, and might haue beene a sure and speciall helpe to haue drawne in *Bullion*.

Our *Pettit-Customs*, onely seeme still to holde their owne, but with vncertaine *Byas*, since *Lex Mercatoria* became obsolete, and to vs vnknowne.

In steede of all which, our *Returns* (for the most part) beeing but *Silks* and *Tabacco*, Bells or Bables, of things needlesse or bootes-

Wine, Beere, Coales, &c. And whatsoever in this kinde is cyther solde or put ouer to a second or third hand for Money.

Simones-Magi.

Acts. Capit: 8. ver: 20.

Traficke ill beholden to all such English Gentlemen as traouailing for experience, make the *Imposition* of Italy a fit precedent for the gouernment of England, when they come home.

Our Golden-Flees, the Trophee of the House of Burgundy.

Our Cloth become confiscable beyond Seas, or by speciall fauour returnable vpon vs.

* The Duch-Church at Sandwich, who flying the tyranny of Body and Conscience at home, admitted to refresh themselues but with our English ayre, layd the first foundation of true making of Bayes, Sayes, & Sarges there. (Trades neuer vnderstoode of vs before,) till abuses elswhere ouerwhelmed them with others, with an *Imposition* that well-neere breakes theyr harts: yet hold they still theyr first innocencie, and maintaine the credite of that Townes-Seale, both for Number, Weight, and Measure, in all parts of the World.

Lex Mercatoria.

The C V S T O M E R S

lesse, doe shew how Strangers for better wares, can fat vs vp with pryde, or fodder vs with folly.

Our *Subsidies* that sometimes were so fewe, so easie, so louingly offred, so graciously accepted, and so willingly payde, as the *Customes* haue fayled, are become the Subiects of *Extremitie*, euen to the tything of our smallest Mynt and Comin. And our sweet Nurse and Mistresse, TRAFFICK, distempered and distrest with dangerous fits of a hot burning Feauer. Not farre from Frensie; which wee poore *Schollers* cannot but see, and (what ere betyde vs) bewayle and lament; and before our *Grauest* and *Wiseſt* *Phisicians*, prostrate our selues for remedy. And I among the rest, as the *Apothecaries Boy*, that for bringing but one **Pill* to preuent the last accesſe, was so shent for my labour. The *Symptome* and *Cryſis* of whose diſeaſe will beſt appeare in our Leſſon now following.

* The Caution writtē againſt the Farming out of *Subſidies* vnder the name of *Customes*.

¶ The faſhion and face of our *Customes* beeing thus layd open, theyr Vſe by praſtiſe but once made knowne, would enflame the world with admiration and loue of the ſpeciall Bleſſings & Prudence of our Land; the Zeale whereof onely hath preuented all our Studies, almoſt conſumde our ſelues, and yet is the motiue of all our beſt Endeouours.

Customes therefore and *Subſidies*, both depending on *Trafficke*, as Effects that riſe and fall with theyr efficient Cauſe: the rayſing of *Trafficke* like Hony in Hyues, muſt needes increaſe eyther.

TRAFFICKE! O the compaſſe and profunditie of this one & onely word (*Trafficke*), more fit for *Wiſedome* to ſtudy, and *Eloquence* to vtter, then our weake braynes to ſpell. In which regard we cannot but bewayle the loſſe and want of thoſe worthy Wits of older tymes, that to tune the whole World, wrote Volumes on this Theme.

SIBILLA CYMANA, ſhe wrot 9. Bookes, whereof 6. ſhe burnt, and ſold the other 3. to *Tarquine* for the price ſhe offred them all at firſt.

The three Bookes of SIBILLA, ſo well preſerued, ſo deerely bought, and carfully kept by *Tarquine* the *Elder*, are long ſince by *Stillico* that Traytor, blowne vp, burnt and gone.

*Ne tantum Patrijs ſano et Proditor Armis,
Sancta SYBILLINÆ fata cremanis Opis.*

ARISTOTIS abſtruſe Phyloſophy, to ALEXANDER the great, *Horus* matutinis in *Gymnaſio* Lyceo.

But, ô, thoſe *Acroamata*, and pryuate Inſtructions of kingly Doctrinē! ſo grauely diſcuſſed, ſo attentiuely heard, and richlie rewarded with Talents of Gold, are eyther forgotten, beyond our hearing, or out of our reach.

Card. Poole ſpent aboue 2000. crownes in ſending to the Lybrarie of Cracouia in Poland about it. *A. S. Sturm: Epist. lib. 1.*

o Sir Tho: Bodleyes Library at Oxfoide.

And *Tully De Republica*. A Booke able to make a Wiſe-man in one dayes reading, (as ſome beleeeue and write) ſo carefullie ſought for, both farre and neere by our late *Cardinall Poole*, hath not yet been ſcene, except the *Amalthean Vatican* of our newe o *TARQUINIVS PRISCVS* haue happily found it out, whose care, coſt, and loue to Learning, in the Kingdom of the *Muſe*, deſerues

ALPHABET and PRIMER.

deserues a Golden Crowne: yet this is our cōfort, that the light they saw by, was but beames of this *Sunne*, their *Enthousiasme*, but motions of this *Good Spirit*, and their cleereft water fet from the streames of this flowing *Fountaine*, that runnes so franckly, and may serue our Turne.

For *TRAFFICKE* is but a free Bartering, or buying & selling of 1 Vendible Wares. At 2 Markets cōuenient. By 3 Marchants, Subiects, or Strangers. According to the 4 Rules of Reciprocke Commerce. Generally intending 5 Honour to Princes, and Prosperitie to Common-wealthes.

And here at the first view appeare all our fiue Vowells, in fiue Wordes, that teach vs all to spell, and make vs all to speake; to wit, a *MATTER*, as *Vendible Wares*. e *PLACE*, *Markets conuenient*. i *PERSONS*, *Marchants, Subiects or Strangers*. o *ORDER*, *Rules of Reciprocke Commerce*. And u *END*, *Honour to Princes*, and *Prosperitie to Common-wealthes*.

The first wee call a. The second stands for e. The third i. The fourth is o. The fift stands for u. And (u. S I P S.) And u. *My Lords*.
w. *And all*.

Heere were fit staying to admire on the Maiestie of those two wordes of Power, *PREHEMINENS* and *PREROGATIVE*. Whereof the first hath two of our Vowels for *PERSONS* and *PLACE*, but the last contaynes them all. But wee must not play too much with the beauty of those Letters: Let vs fall to our Bookes, and spell out our Lesson.

¶ In the condition of the *Matter* layde out for *Trafficke*, what euer it be, *Goodnes* more or lesse makes it first Vendible, as respected for the *goodnes* onely, and so fit for Trades.

¶ In the *Places*, conueniencie at home or abroade; easinesse of accessie by Sea or by Land, & freedome with safetie: for *Matter* and *Persons* is onely regarded in all Marts and Markets.

¶ In the qualitie of Marchants *Persons* whosoever they be, *Subiect* or *Stranger*, *Loyaltie* and *Alliance* onely makes their *Traffick* avowed. For with knowne Traytors, or open Enemies, the Law admits no Commerce.

¶ The best Rules for *Order* to direct *Trafficke* by, are those that beeing precisely squared out, to the *Generalitie*, *Certaintie*, and *Indifferencie* of the *Lanes* of our Land, and forraine *Contracts*, admit no particular, partiall, nor doubtfull deceit, iniury, nor disturbance to *Matter*, *Persons*, nor *Place*.

¶ The *End* of all *Trafficke*, is *Honour* to Princes, and *Prosperity* to their Kingdoms; whose policie and gouernment, religious and Iust, must needs be formed to their Patterne *DEITIE*, by the *Obiect* of *Goodnes*, and end in *Peace*.

But all *Goodnes* is needfull: *Trafficke* therefore in regard of the *Vse* of *Goodnes*, must needs be generally. For looke what the

E.

Soule

u u
The KING and PRINCE

u
The COVNSAILE,

to
The Common-wealth,

. e. i.

a. e. i. o. u;

a.
¶ *MATTER*, must be vendible.

e.
¶ *PLACE* conuenient for Marts and Markets.

i.
¶ *PERSONS*, fit to Traffick.

o.
¶ *ORDER* in Commerce.

u.
¶ *END* of Trafficke.

The C V S T V M E R S

Soule is to the outward Actions of the Body, in ordering each Member, so as Nature finds fit for the good of the whole *Man*: such is *Trafficke*, in disposing Mysteries & Trades, to the behoofe of the whole *Common-wealth*. A consideration in no part of Ciuill Government to be neglected, much lesse in this great *Cause* of *Customes*.

GOODNES therefore, as the life of the Soule, to perfect our *Trafficke*, both in *Matter, Place, Persons, Order & End*, is the scope of our Studie, and length of our Lessons. That in *Trafficke*, as in all things, it may at last appeare, that *Finis coronat Opus*.

Thus *Customes* from *Trafficke* haue their first Essens & beeing, and by it increase, to the *Honour* of Princes, and *Prosperitie* of *Common-weales*. For *Trafficke* then it is that we *Customers* contend, & stand bound to contest what euer betyde vs, vntill wee be relieved by the Cordialls of *Goodnes*. Which now falling out, & fitted for our Lesson, let vs play the *good Schollers*, and ply our Bookes well, to spell out *Goodnes*, that some *Good-Man* at last, may get vs leaue to play.

Eusebina.

¶ *In regimine Ciuitatis. In Republica gubernanda, et in Orbis Imperio, minimum est quod possunt homines: In Causa vero Religionis multo minus. Magna, Magnus perficit DEVS.*

He whose onely will, and absolute *Power* could worke so well, that all hee made became exceeding *Good*, to his owne eternall Glory, and Mans immortall Blisse: *G O D*, I say *G O D*, I meane, & *G O D* the third time, though *O N C E* for all. Whom onelie to know, is euerlasting Life, and Ioy but to heare and make mention of his Name, beeing a law to himselfe; of his owne Perfection, doth likewise perfect all he *wills* or *doth*. His *Goodnes* beeing the Forme of all things, from which to swarue is to returne to Nothing, and which in him as the Fountaine we must admire, & most affect and desire in our selues.

GOODNES then is the glorious center of *DEITIE* it selfe, frō whence all Circumferences both in Heauen and Earth, deriue not onely Essence, but happines in *Beeing*.

From hence it is, that out of Learning and Zeale to Religious Rights, some godly-disposed, haue seemed to obserue a kind of *Trafficke*, and free Commerce, betweene the *Throne* of Heauen, and the *Church* vpon Earth, by Doctrine & Prayer for the vse of *Goodnes*. All heauenly Inspirings downward, and all holic Desires vpwards, beeing as *Angels* or *Marchants*, betweene *G O D* and vs. That as his Doctrine doth teach vs our supream *Truth*: so our Prayers might confesse him our soueraigne *Good*. But this height and depth of *Goodnes* we leaue to Diuines. The length & breadth thereof, must lay forth our Lesson, by giuing *G O D* his Honour,

ALPHABET and PRIMER.

Honour, and our Soueraigne KING his Right. For *Calum Caelorum sibi ipsi assumens, Terram dedit filiis hominum.*

As therefore at first we prayde God for our speede,
So now in Goodnes, God graunt we pꝛoceede.

*Tu mihi summe Opifex rerum Cor singitio purum
Et Recti inspira renouatum pectore amorem.
Os mihi tute aperi, Tu dirige labra loquentis
Vt Tibi promerita persoluant laudis honores.*

¶ We haue speld already how our *Customes* and *Subsidies* liue & die with *Trafficke*, as Effects that follow theyr Efficient Cause. In which respect, first *Trades* and *Tradesmen* must be sought for, made of, and at all hands nourisht. Then *Marchants* of all sorts, must be kindly entreated, and by freedome encouraged in euery Common-wealth.

All *Trafficke* is either *Outward* and *Inward*, of Things bredde at home, or fet from abroad: and three things there are, that by the Spirit of *Goodnes*, giues it three degrees of lyfe, and thrice-happy beeing. Viz. **Commodities**, **Money**, and **Exchange**.

The first, as the BODY, vphelde the World in the infancie of *Trafficke*, by bartering Good-things for Good-things, to supply Necessities, till *Fraude* came in.

The second, as the SOVLE in the Body, beeing a weight of supream woorth, to maintaine Equalitie, and preuent Aduantage by cōsent of Nations, first made Good-things vendible.

The third, as the SPIRIT in the Soule, is seated euery where in the Soueraignes owne bosome, to direct and controll by iust proportions of length and breadth, weight & content, the truth, worth, and vse of *Goodnes*, both in Money, and all Things els.

The first, whilst *Goodnes* in plaine dealing lay open to all vses alike, knew not the Titles of Kings nor Kingdomes.

The second, is the right hand of *Iustice*, which crowning Kings, first layde the foundation of that preheminent Dignitie, that shewes the difference and distinction of Soueraignes and Subiects.

The third, is that forme of *Maiestie*, and transcendent Power, that of Mortall-Men, makes Gods on Earth.

Thus in *Trafficke*, *Commodities* both Barterable and Vendible, by Trades and Mysteries are layd out for Subiects. **Money** as the weight to value the woorth, and **Exchange** the Measure, to sette forth the vse of *Goodnes* by, belongs onely to PRINCES, the sacred Ministers of heauenly Iustice; Each supporting other by mutuall supplies for Reciprocke Endes. The PRINCE graciously be-

Commodities.

Money.

Olim. Cum non esset Moneta vsus, nec aliud Merx, aliud pretium dicebatur: pro temporū rerum ratione, vtilia vtilibus permutabant homines. Sed ob difficultatem contrahentium electa est Materie, cuius publica et perpetua estimatio, premutationum difficultatibus æquabilitate quantitatis subueniret.

Exchange.

Kata panta.

Regula Veritatis.

Kat' auto.

Regula Iustitie.

Ius moneta proprium est Principis et inter Regalia Magna censetur.

Kath'olon Proton.

Regula sapientie vel ordinis.

Post ipsam Legem nil æque vtile est ac necessarium Reipub: ut Nummorum vsus. Proinde Grecis Nomos merito appellatur. Quasi dicas gubernandi Regula. Vel gubernaculum.

The C V S T O M E R S

ly beholding the *prosperity* and *wealth* of his loyall *Subiects*, as the onely Mirror of his owne Greatnes and Honor. And the *Subiects* religiously admiring the *Maiestie* of their *Soueraigne*, as the glorious Object of their *Welfare* and *Good*.

* The *KINGS Proprium* and peculiar *Right*.

And thus it appeares by the course of our spelling, set poynts of our Lesson, & lynes of this our *Primer*. That our Kings Trade is *Coyning*, and his Mysterie is *Exchange*. His * *Right* therefore, *uni, soli, et semper*. By the rules of all *Truth*, all *Iustice* and all *Order* must be Gold and Siluer, Materialls of *Bullion*.

The motyue of this ALPHABET, and mayne dryft of this PRIMER.

¶ The motyue of this worke, was a naturall defence of poore despised and contemned *Customers*; by whose disgrace the *King* receiues such losse, and the *State* more wrong. But the mayne dryft & Scope of all, is an orderly aduancing of our *Soueraignes* Reuenues in his duties of *Customes*, that so many haue vnder-taken, and so few haue set forward. Wherein all that hath beene said, might passe but for conceit, and contemplatiue discourse, without the hand of some Ministeriall function.

Customes therefore beeing Effects of that great Cause vvhose Actions are conuerfant about no meaner Objects then the *Soueraignes Honour*, and *Subiects happinesse*, requires Collectors of choyse respect, and absolute trust: Men truly Religious and honest in deede, as *Customers* are euery way entended to be.

And such were they some-times reputed, till Neglect in their Choyce, and Contempt of theyr Persons, made *Ielousie* begin to suspect their endeouours, whilst *Ignorance* and *Impudencie* in countenance and maintenaunce supplanted their Credites. First by *Controuersers*, then *Superuisors*, and lastly by *Farmers*, and *Undertakers*, besides *Searchers* and *Wayters* God knowes how many.

The *Customers* onely knowne to the Lawe.

The intention of the Lawe in choosing *Customers*.

I come therefore now to speake of that Function which vnderlying the charge of so great a trust, none should obtrude on at aduenture, or vndertake in iest, but such as Nature hath fitted, & Authoritie admitted in lawfull manner. For how-soeuer the Name of *Customers* seeme now out of fauour, as the Objects of Disgrace, and publique Slaunder; the curious eye of the Lawe (still constant in his choyce,) call them kindly by their Names, and culls them all as curiously forth, (as Shriefes in their Shieres) "from among the best and most sufficient, that Wisedome can find, or choyce affoord, as men most fit to attend vpon *Trafficke*, and in collecting *Customes*, most likely of all others, To deale iustly betweene the Prince and People. Giue therefore cheerefully, collect vprightly, and aunswere truly, as vnto GOD himselfe, all his due honour, in *Oblations* and *Tythes*: so to our KING, all his due *homages*, in the Rights of his *Customes*, and loyall *Supplies*. Deale (I say) iustly betweene the Prince and the People.

HOC

ALPHABET and PRIMER.

HOC OPVS, HIC LABOR EST.

This is the *Dyapazon* of all our *Musicke*, and full compasse of that Song wherein each must hold apart; heere therefore pause a while, that all may sing together.

For great hath beene the care from time to time, & the inuentions sundry, that haue beene vndertaken, for the aduancing, collecting, & true aunswering, of all such duties as grow in this kind. But as in the State of a naturall Body, those diseases proue of most dangerous consequence, that are of longest breeding, & furthest from cure, whose pulse is neuer felt, nor Symptoma knowne; so hath it long fared with this Argument of *Customes*. Wherein sometimes about the Cause it selfe, (*Trafficke*) vvwhether free-borne or no, then about the *Master*, without difference or distinction of *Art* or *Nature*, *Outward* or *Inward*, *Abundance* or *Want*, *Dutie* or *Free-will*. And lastly about the Forme of theyr orderly directing, collecting, and true answering how to stoppe the course of *Errors*, and currant of *Abuses*, is become the greatest pretended care at least and most serious Question.

For information and Reformation whereof, how-soeuer the Conscience of my Calling vnder his sacred *Maestie*, & speciall dutie besides, as his Highnesse sworne Seruaunt, haue singled me forth, and prest me still forward, by one occasion or other. *Quo fato nescio, sed non sine Numine*, as my hope and comfort is, first by 1 *A Generall Apologie*: the a second 2 *Replies*, & 3 *The true vse of Port Bands*: & lastly, 4 *A Private Caution*, against the Farming out of *Subsidies*, vnder the name of *Customes*, to presume thus with my penne, but to wish and further; I euer concluded that none but the *Grauest* and *Wiseſt* in highest Authoritie, might promise and performe it: Before whom now beeing so lately commaunded to speake, I may not, I cannot, I dare not hold my peace.

All humble respect of Dutie therefore, & prostrate Reuerence premised, I proceede with my Lesson, and build on our Defence vpon my first Religious and reasonable grounds.

RELIGION and IUSTICE, are the fundamentall stayes of all States and Kingdoms, the one by sanctifying, the other by assuring the perpetuities of all tranquillitie of Minds and earthly Honours. *Iustice* beeing *Distributive* and *Commutative*; the *Commutative* part includeth *Trafficke*.

There was a time when the Christian world was all set on fire; deuided by Disputes, and distracted in Opinions, about the *Catholicke-Church*, and some poynts of *Truth* in the doctrine of *Religion*: But the GOD of Heauen be praised, it hath found the best footing in these our dayes & Kingdoms that the world doth affoord, and his hand in our *Soueraigne* and *his*, for euer vphold it.

F.

The

- 1 Against Informers of all sort.
- 2 Against priuate Societies.
- 3 A Treatise worth the reading.
- 4 The Satisfaction of the offence conceiued against that *Caution*, was the occasion of casting all the rest into this new Mowld, called,
- 5 *The Customers ALPHABET & PRIMER.*

The true Catholick and Christian Religion, as soundly taught, & as freely professed in England, Scotland and Ireland at this day, as in any priuate or publicke part of the World.

The C V S T V M E R S

Vppon the compounding of the
Discordes in the Netherlands.

nowe (after 50. years Expe-
rience) tyme to take vp, where
the Hollanders lay downe.

The like seemes now (I say, euen now) to offer it selfe about the Vse & Ends of our free-borne *Trafficke*, that Nurse of Iustice which feedes vs *All*. The priuate peruertering of whose generall Intention to publicke *Good*, hath much disturbed our speciall Blisse, and giues occasion of this ALPHABET OF PRIMER.

Trafficke then, beeing the hand that layes out all men theyr Worke, prouides all men theyr Foode, and payes all men theyr Fees, ought at all handes to be seriously supported, that so supports vs all; and her willing Disturbers, and witting Peruerterers, held as Enemies to *Order*, that is to say, to *God* and *Nature*.

And since in all Actions, the safest path to walke in, and surest rule to guide our selues by, is to follow *Nature*, the patterne layd out by the G O D of *Order*: the way from *Error* to *Truth*, & from *Confusion* to *Perfection*, must be by proportions, vntill we come to that *End*, which is able and sufficient to perfect and preferue all our worldly happines. *Measure* therefore must sit at the Sterne, and by steddy proportions, cunne and steere this our Shippe of *Trafficke* thorow all the stormes of Extremities and dangers of Shyfts, to our long-desired Port.

As the beauty of *Nature* is *Order*, so the way to *Order* is *Number* more or lesse, to auoyde the Rocks and Sands of *Excesse* and *Defect*. *Exchange* therefore without all exceptions, must lay the foundation, and absolute ground of all our Endeouours, to this intended Redresse.

The Writer heereof, alluding to his owne trouble for the *Caution* hee wrote against the Farming out of *Subsidies*, vnder the name of *Custome*, sets forth withall a true *Idea* of *Trafficke*, by sayning a Shyppe (called the *Harry-Bona-venture*,) fraught with pitch, tarre, maltes, salt and oyle, and good store of *Bullion*: that after a long voyage, in her returne homewards to the Iland of *Exchange*, meetes with a dangerous storme in the Narrow-Seas, and doubting the *Geotyn-sands*, falls in with the *Forelands*, casts Ankor in the *Downes*, and there ryding all Windes to death, puts in at last to *Sandwich-Hauen*. Where finding neither *Staple* nor *Staple-wares*, (sometimes held there, and sithence at *Canterbury* adioyning) of *Fleece-wooll*, *Broad-clothes*, *Tyn*, *Lead*, nor *Leather*. &c barthers her *Commodities* for *Bayes*, *Sayes*, and other Duch newe *Drapery* there. And in *Exchange* for her *Bullion*, bespeakes *Kentish Broade-clothes* against her next returne: Prouided, they be made & warranted by the *Rules* of *Sandwich Bayes*, and *Scale* of that *Towne* onely, and none other.

Exchange! haue we spyde out *Exchange*? Then haile Maisters, Marri-ners, and Mates at all hands: Call vp our loyall Marchants, true Patriots, Enterlopers and all, and be of good cheere. Belay well the Bowlyne, keepe your tacklins tight and sure. Aloofe aloofe with the *Maine* for feare of the *Goodwines*. I seeme to see our Ilands, for the *Fore-lands* appeare. *CASTOR* and *POLLUX* coming both together, did boade vs good-lucke. Our Barke is strong enough to beare out her leakes. Our

Loade-stone proues good, and our Compasse is true, therefore aloofe (I say) with the *Maine*, by this Cape of *Good-hope*, to the Harbor of *Safetie*, and Hauen of all our Rest. For *Reliquis tantum*

Sinus est et Statio malefida Carinis.

Now, all thinges consist of *Matter* and *Forme*, et *Forma dat esse rei*: the *Matter* beeing *Weight*, and *Measure* the *Forme*, are fitted and esteemed by their *End* and *Obiect*, *GOODNES*. All *Goodnes* is eyther by *Nature* or by *Art*. And as in *Goodnes* there is
a pro-

ALPHABET and PRIMER.

a proportion to fit with the *Matter* wherein it consisteth: So in *Trades*, the blessing of GOD by Nature, and the benefit of Industry by Art, is more or lesse admired, to the speciall reputation & profit of those *Persons*, and those *Places* that first affoord them.

According to these grounds of the three things in *Trafficke* before layd downe, as *Money* for the Matter, a Weight of greatest worth, and for the Forme, a worke of royall esteeme: So *Exchange*, a Measure of rarest perfection, and Mystery of heauenlic skill, fitting none but Soueraigne States and Kings, must stint the values, and guide the proportions of *Goodnes*, in all Materialls besides. But all *Goodnes* is needfull. *Exchange* therefore, as the Spirit in the Soule, to perfect our *Trafficke*, by the Fountaines of 1 *Bullion*, and store of Princes 2 *Coyne*, in respect of the vse thereof, ought to be generall. Forasmuch as the good intended thereby, is so due to all, as cannot be disturbed or restrained to any, without disorder and confusion, for *Omne Bonum, est sui diffusivum*.

Omnis Forma infunditur secundum meritum Materie.

1 *Staples.*

2 *Mynts.*

This I say then, is that treble-twisted thred, twyned by louing and loyall *Ariadne*, to guide our fatall *THESEVS* by, thorowe all the Muces and Mazes of that *Labyrinth* of Errors, (*Adarchandizing Exchange*), to free and redeeme the Bodies of Men, and Soules of Christians, from the yeerely, monthly, and daily deuouring Iawes of that Monster of *Creete*, and Bawde of *Bankers*, (*Usury*), to the rayeing againe, and perfect vnitng of *Religion & Iustice*, that Mercy and Truth among Men, may sit kindly together, and Righteousnes and Peace may kisse each other.

Thus all things in Nature doe tend to perfection by the Rules of *Order*, and degrees of *Goodnes*: but the vse makes all. For *Quomibi Fortuna si non conceditur uti?*

The vse of *Mettalls*, both Gold and Siluer, as cheefest materialls for Princes *Coyne*, is in this respect so vrgently needfull, that where *Nature* fayles, *Art* must make good: in which regard, the want of *Mynes* in this Kingdome, hath beene euer supplied by forraigne *Bullion*, and auncient *Customes*.

The want of *Coyne* in the Princes *Treasurie*, shewes defect of *Naturall Mynes*, or neglect of artificiall Supplies; whereof *Bullion* is chieftest. Neither is it enough, fit, nor conuenient, that being prouided, or brought to the Mynt, (the publicke pulse and hart of *Trafficke*), priuate Subiects presume to coyne it for themselves: least thereby Kings become seruants to their owne Vassalls, and constrained to borrow that should be apt to lend. A course in Nature both miserable and preposterous. For what harder condition, then to see *Clothiers* compeld to worke out other mens *Wooll*, for a shred in the end of the selfe-same cloth? Yet this is worse. For where all *Trades* are valued by, and vented for *Money*, this makes *Coyne* both disvalue & sell it selfe. *O hysteron proteron*.

Culende monete Ius proprium est Principis et inde publica fiunt.

The C V S T V M E R S

proteron, & ground of all Disorder. If KINGS about themselves haue none but GOD, that only makes *homage* ioyne *honor* to their Crownes, and seeing their seruice doth ycelde them reward, all others below them beeing prostrate at their feete, the names of Wages and Fees, is too base for Soueraignes from beneath them to receiue: and for Subiects to offer, preposterous, presumptuous, and euery way prophane.

Constantinus Magnus, ne aliter quam sanctè et legitime hoc regale vteretur: effigiem suam nummus sic insculpi voluit, ut hominis Deū flexis genibus invocantū prae se ferret. Moneta autē dicta quod moneat ne quid fraudis in Materia signo vel pondere fiat.

If then the Type of Princes be their Thrones and Dignitie; if the Obiect of their Actions, (next the glory of that *Deitie* whom they represent,) be their owne greatnes & honour; if Marchants buy and sell *Goodnes* but for theyr owne auaille; what greater gaine then for Subiects to attaine to their Soueraignes *Dignitie*? And what harder estate, then to see Kings set aworke, and waged by their Seruants?

If the Law pronounce it death, (and that most worthilie) to counterfet Princes Coynes, by what meanes soeuer; vwhat can expiat that sinne of Presumption, that as it were with their owne Hands and Stamples, vsurpe their *Preheminence*, and disturbe their *Exchange*?

In a word, let the hart by the lyuer, receiue his tintured *Chylus*, by his owne mouth and stomacke, and the blood with the Spirits shall fill all the vaines. And if Nature haue taught all men to affect the generall *Good* by particular Trades, and apoynted each Trade his proper Materialls by the helpe and vse of Money, leaue *Bullion* for Princes, and the World can vvant no Coyne; the easie course and recourse of whose *Exchange*, shall set all things in tune, and serue all Mens turnes.

But to compare things by contraries, will best illustrate either. Wee all cry out of *Conetysse* and *Private-gaine*, as good reason, for GOD himselfe hath pronounced it the roote of all Euill, and the loue of Money to be flat Idolatry. Which being bad in *Subiects*, must needes be worst in *Kings*: How great then must our happines appeare, to haue *Bounty* it selfe come dwell among vs? And what hartie remorse ought it to moue to ~~some~~ him and his, *see* abridged or depriued of the principall meanes to practise theyr vertues?

Great therefore, greater, and greatest of all, must theyr Accounts be to GOD and *Nature*, that preposterously peruertering his proper Materialls, turne his best helps for *Bullion* to their priuate aduantage? to the intollerable disturbance both of Court & Country, and almost vnrecoverable wrong to the King and his Crowne. Wherein *Customers* wanting wordes to set out theyr griefes, haue made signes with their *pennes. And yet cease not by Prayer to groane in this manner.

* The second Reply, or Treatise of Exchange. &c.

D that

ALPHABET and PRIMER.

That our Tongues or Penes could but expresse,
 We had the gift to make Pen understand
 Those great Effects of sacred happines
 Exchange (alone) would worke, by Prince and Counsells hand:
 Religious Iustice should then so blesse our Land,
 That Pen on Earth might see by this Idea made,
 What Heauen it selfe doth boade in this our Kingly Trade.
 So farre off, are Customers from guilt in this behalfe.

Now see but what is past, & so put all together, to heare what words they spell.

They spell. — That, **Goodnes** (whose Standerd is DEITYE,) applyed to the actiue perfections of *Commutatiue Right*, by the rules of our Booke, and scope of our Lesson, is a beautifull aspect, and beneficiall influence of Heauenly Beatitude, in the operations of Nature and Art, (which in Greeke is vnderstoode by *Calocagathia*.) Sanctifying and assuring the formall Essence of all happy Beings: For *Bono suo constant Omnia*.

They spell. — That **Bullion** or **Billion**, is a worde of Art, giuen to the elementall perfections of purenes and finenes in the solide Commodities of Gold and Siluer, layd out by nature at the Standert of TRUTH, to fixe the proportions of *Good, Better, and Best* in, for the easier extention of *Goodnes*, by vendible *Commerce*: For, as *Omne Bonum est sui diffusivum*: so *Quanto communius eo melius*.

They spell. — That **Money** or **Coyne**, is a figured proportion of *Number* and *Weight*, layd out by Art at the Standert of IUSTICE to weigh the degrees of *Goodnes* by, in all things vendible; *Ut quod vsquam nascitur Boni, id apud omnes affluat*. The woorth whereof, none but Soueraigne-wisedome can iustly value or equalize, and absolute Authoritie stampe and make currant: because, *Omne quod efficit Tale, id ipsum esse magis Tale oportet*.

And. That **Exchange** (whose Standerd is EQUITIE,) is that Rule in *pollicie* and gouernment of *State*, which senciibly demonstrates those heauenly Effects of *Power & Wisedome* that DEITYE imparts to mortall Gods, and *Counsailers* on Earth, by meanes of Money, to maintaine the worth, and shewe the true vse of all Things in *Trafficke*, by their proper Obiects, & peculiar Ends.

That as **Goodnes** Diuinely sublimated, becomes onely fixt in **Bullion**: and **Bullion** onely coynd, deuides the proportions of *Good, Better, and Best*, reciuuing life in it selfe from Soueraigne Essence, becomes currant withall, through all the parts of vendible *Commerce*: to shew the preheminent potencie that PRINCES haue about their *Subiects*: So **Exchange** measuring proportions in Gold and Siluer by weights of *more or lesse*, to vphold the iust value, and maintaine the true vse of *Goodnesse*, as well of all things in *Trafficke*, by Coyne, as in Coyne it selfe; sets forth their

G.

singuler

Kalocagathia, id est, *Aequum et Bonum, Honustum et Virtute: Beauty and Bountie, Profit & Pleasure.*

And GOD sawe that all hee had made was exceeding Good.

Deprehensum a peritioribus est, in Mundi creatione, principē Deum Arithmeticam esse usum, Geometriam et Musicam, siquidē Arithmetica ratio, compacta conexaque creduntur Elementa: Geometria vero Figuras effinxit ut inde firmitatem consequenter, stabilitatem ac pro Natura vi mobilitatem. Proportiones adnexuit Musica ne terra plus in terreno sentiretur Elemento, quam Aqua in Aqueo, et in aereo aeris et igni in ignea Natura: nec Elementorum ullum omnino, in aliud resolui vlla ratione quiret. Proinde, quum audis a DEO esse uniuersa in numero creata et pondere ac mensura: intellige ad Arithmeticam Numerum referri, pondus ad Musicam ad Geometriam vero Mensuram adiectum Nomen. Quippe astringente granitatem leuitate cōfouentur omnia falciturque: in meditullio namque, ignis potestate cohibetur Terra, sed et huic ignis innotuit. Itaque profecto cū Magnitudo Exquisitissimi, nec laudati unquam pro dignitate Operis, nec non late patens vis et motus, admirabilem Opificis praefert potentiam. Dispositio vero excelsissima, mirificam ostendit Sapientiam. Vbi vero ad optimū ubiq; cōducens latus exhibentem nobis ingerit bonitatem. Proinde summi Platonici uniuersum hoc velut augustissimam Dei statnam eximie venerati sunt. Et quae in eo ceteris Maiestate Natura praestare videntur, tanquam Idearum certiora Simulachra. Caelij Rodigini, Lib. 1. Cap. 2.

The C V S T U M E R S

singuler *Care, Providence, Prudence and Wisdom.*

* That is to say, Wares so censured at the *Staples* before they come to the Ports to crosse the Seas, as vpon the honour of the Kingdom, and credite of the Persons & Places that first affoord them, are made as vendible without all possibility of fraude or deceit fro the Seiler to the Buyer, as are our *Sandwich Bayes. &c.*

§ *Lapis Philosophicus.*

§ *Vniuersalis Medecina.*

The orderly practise whereof being outwardly obserued, consists in the ready exchange of currant Coyne, purged and repared by the fire of their Mynts, for dead or drossie *Bullion*, layde downe at the Altars of their publick Temples, for * *Stapled-Commodities*, as the word it selfe both spells and imports. But the mysterie of this Art, is quietly conueyd in the lending and loanes of currant Coyne to such as want, vpon equall termes of *HOMAGE* and *TRUST*. The End of *Money* being to make all things vendible, by equalitie of worth, and value of it selfe, for the quicker dispatch and aduancement of *Trafficke*: and the Ends of *Trafficke* the Soueraignes *honour*, the Kingdomes *peace*, and the Subiects *wealth*. Thus mouing and disposing all mens Endeouours, by willing Courteses, and perpetuall Motions, to serue and worke for *ONE*, and that *ONE* made able to maintaine the *Synthesis*; and protect the freedome of *Trafficke*, by fitting all Mens turnes.

And thus is *Trafficke* made the true and assured practise of that *mysticall Philosophy*, wherein so many wits haue spent theselues; & blowne the coales in vaine; whose heauenly *Elixar*, (*Goodnes*), the Quintessence of *Nature* and *Art*, by Diuine sublimation applyde to Materialls, breeds Mysteries in Trades, and purging all drosse of deceit from Trades, turnes Trades into Mettalls, and all Mettalls into pure Siluer, and fine Gold.

And *Exchange* becomes that *Cordiall preseruatione*, which easing all griefes and sores, suppling all sores in diseases, and curing all diseases in particuler Members, holds the whole Body of Kingdomes in health. The sacred Rules whereof, as no prophane Couetyse could euer comprehend, nor confident Empericke attaine to practise; so none of priuate Discretion, or partiall Affection, may presume to alter or controll, as being a Doctrine peculiar to the *Grauest* and *Wiseest* in highest Authoritie, and for *PRINCES* themselues.

Of *Trafficke* then, by Nature so admirable, and by Art made so amiable, thus wonderfully wrought, & orderly taught by Rules of *TRUTH, IUSTICE & EQUITY*, what can be lesse said, then, that her Doctrine is Heauenly, and fit for none but *Kings*, and *Counsaile-Tables*, her seate beeing euery-where the Soueraignes owne Bosome. Whose voyce well tunde, is the harmonie of the World; to whom both Courts and Courtiers owe *Fealtie & Homage*: the meanest Subiects feeling her Care, and the greatest Princes subiect to her Prouidence; whom both Noble and Vn-noble admire, and loue as the Nurse and Protectresse of all their earthly *Honours, Prosperities, Peace* and *Ioy*.

Since *GOODNES* then is that purging Fire, that sent from Heauen, can onely purifie from drosse of Deceit, all the Materialls prepared and presented at the sanctified Altars of publique Com-

ALPHABET and PRIMER.

Commerce, to make *Kings* adored, & *Subiects* happy: And Gold and Siluer, of all solide *Bodies*, the aptest and surest for generall behoofe to fixe this *Goodnes* in: No maruaile at all, if all men, admiring the *Beautie* and *Bounty* of the One and the Other, so seriously affect them as their chiefest Treasure.

Et mundo Natura Cursum. Soli Lumen et Aquæ fluxum, sic gratiâ Auræ.

But admit it were graunted, that some One Man alone might become possessed of all the Gold which the world doth cõtaine, and of all the Siluer that Nature affoordes; or each Man as much as his hart could wish, yet the same vncoynd, would prooue but idle or combersome, for want of publicke vse. For though *Goodnesse* by DEITIE vniuersally infused, and in *Bullion* fixed by publicke consent, be sufficient for worth to set foorth it selfe, yet till *Soueraigntie* by Wisedome appoynt out their vse, & Power make them Currant; euen *Coyne* is not Coyne, and hath no life at all, but rests a weight of massy Mould, and sencelesse *Beeing*. VVoe woorth then all those PROMETHEY, that for priuate respects, steale this Heauenly-fire, frõ the holy 1 Altars of *Vnity & Truth*, and in contempt of *Maiestie*, rob and engrosse the publicke store of our 2 *Temples of Iustice*. And all those NADABS and ABIHVES, that offering strange fire, from prophane Altars of priuie 3 *Presumption*, seeke to poyson our *Trafficke*, and all parts of *Commerce*.

1 Mynts, by Coyning for themselves.

2 Staples, by Monopolies.

3 Counterfettters of Coyne.

Money in a Kingdome, beeing the same that Blood is in the *Body*, and all Allayes but humors. For when the Standerd of *Goodnes* in Gold and Siluer, is vnsteddily fixt, & *Money* in weight vnconstantly Coynd, & for vse vnwoorthily Currant, as all *Commodities* besides, become deerer and dearer; that is to say, of more esteeme then *Money* it selfe: So the People of that Kingdome, grow troubled, and vnquiet within themselves, according to the basenes of the Coyne when it is perceiued.

That KING then that puts in his *Coyne* much *Bullion*, and little *Allay*, makes Himselfe powerfully admyred, his Nobles respectfully honoured, and his Commons obediently diligent, and all Men willing to raise themselves by their Industries and Trades, holding their times well spent, and labours well employed, for such Money as they beleue and find to be perfect Treasure.

Contrariwise, he that puts much *Allay* to little *Bullion*, makes *Maiestie* it selfe, contemptibly weake; the *Nobles*, neglectedly despised; and the *Commons*, stubbornly carelesse, to worke for that, they find aforehand and know, not woorth their labour. The onely way to Reputation and Wealth, beeing left to *Religious Tillage* and *Honest Grasing*. *Victus & Vestitus* being euerie Mans want. Necessity vpholding the estimation of their *Commodities* far aboue *Base-Money*, whilst all men seeke to them, & they almost to no man.

And as a steddý Standerd, and store of Coyne in the Princes

The C V S T O M E R S

Marchandizing Exchange.

MONOPOLYES.

*Trafficke, a more assured meanes
to supply our King with Bullion,
then the Mines of INDIA.*

*Auro et Argentum, Quid non? ha-
ving GOD and a good cause to
friend.*

*The onely cause of publishing
heereof in this sort.*

Treasury, makes all things els cheape, holds Trades in request, shewes Kings to be powerfull, and Subiects wealthy: so, as the *Standard* falls vncertaine, and Money engroft into priuate handes, all things grow deere, the King becomes weake, and his Subiects poore, whilst Coyne it selfe by *Usury* in *Marchandizing Exchange*, eates out Industry and Trades; and *Marchandizing Marchants* by MONOPOLIES, conspyre to strangle *Trafficke*. Exam- ples hereof may be *Edw. 3. 1338.* at his going to conquer *France*. And *Edw. 4.* ouerwhelmed by warres at home.

For *Money* is not regarded for the Name-sake, but for weight of true worth, and vse of currant value. King *Henry* the 3. in his pound, or xx. s. of currant Siluer coyne, put xij. ounces sterling. Which then was, and yet is worth an ounce of fine Gold, and so was payd his Rent. *Edw. 4.* raysd that ounce to fortie shillings, which hee found but at foure Nobles. And *Edw. 6.* receiued no more in eyght pounds-rent of Siluer coyne, then xij. ounces ster- ling; and so lost to himselfe & his Nobility seauen parts of their Reuenues, the Land beeing the same it was in *Hen. 3.* time, & not raysed in proportion; which theyr Tenants euer found.

The way to retayne *Gold* and *Siluer* within a Kingdome, and draw more vnto it, is to hold a perfect and steddy *Standard* at home, & call all *Forraine*-coynes currant, one penny in an ounce of Siluer, and xij. pence in *Gold* aboue their owne. But aboue all that can be said, or any way deuised, maintaine the Spring- head, (*Trafficke*,) and when all wants are supplied, the wast will seeme needfull, or at least not much regarded.

And thus is *Gold* and *Siluer* (the seates of *fixed Goodnes*;) *fittie ab effectis*, called *King & Queene* of the world, in making Kings as powerfull in their Thrones, to protect their Subiects both by Sea and Land, & dispose of *Trafficke* within their Kingdoms, as *GOD* by *Goodnes*, in *Number, Weight, & Measure*, first made the world, and still doth guide the same. Each KING beeing an *Idea* of *DEITY* it selfe, so much excelling in *Preheminnence* of power for his *Person* and *Place*, and in *Prerogative* of wisdom for *Affection* and *Loue*, by how much they endeuour, to expresse in themselves, and extend vnto others, the Characters of their *Maiestie*, & *Ti- tles* of their *Glory*, (*IUSTICE* and *MERCY*,) in the true vse of *Coyne*.

But these *Mathematicks* are *Acroamaticall*, fit for *ALEXAN- DER* the great, and *ARISTOTLE* the wise, to walke & discourse of, *Horis matutinis in Gymnasio Lyceo*, by themselves all alone, and not for vs to speake of, or spell. Neither had we thus presumed (despised as we are) from our desolate *Schooles*, and lowly *Cotta- ges*, to steppe into the Court, and enter the Mazes of these sacred grounds, but to beate downe and preuent the dangerous *Sugge- stions* of Imaginary Doctrine, and *Legerte de maine* wherewith some Specula-

ALPHABET and PRIMER.

Speculative Men, risen vp in our time, bewitch all they meete, and (were it but possible,) would seduce the Wise: who seuering themselves from the *Body* of our Commerce, and wandering out of sight, to keepe all men still vnder, & themselves aboue, would perswade the world, that *Trafficke* of herselfe is a perillous byting beast; and that to bring her home to her owne Creekes & Ports, must needs destroy all our Sheepe in *Cotfall*, and decay all our Shyping on *Cheniat-hills*, and *Barham-downes*: which Assertion of theirs, so strangely vndertaken, and stiffly maintained, if neyther fond nor false, yet is it but as true, as the building and raising of *Tenterden-steeple*, was the ruine and decay of our *Sandwich-Hauen*, whom Land and Seas haue set some 30. miles asunder. For consutation whereof, this place and time requires that something now be said to satisfie the Wise, though I must confesse the easines is such, that how to dispute it in any serious manner, I cannot well deuise.

¶ All Assertions whatsoever, that fall within the compasse of humane Discourse, are made and maintained eyther by pregnancie of Wit, cleerenes of Reason, or demonstratiue Experience, (for against Diuine Reuelations wee meane not to dispute,) the Minde consulting still with memory, and fancies Conceits. In which respect it is, that *Imagination* is truly termed the Store-house of Wit, Memories Seate, and Fancies Pallace. By meanes whereof, as the pulse declares best how the hart doth worke; so the thoughts of our Mindes, to purpose good or bad, doe soonst bewray themselves.

Vppon this Anuile then we will begin to strike, and entering this Closet, demaund of these assured and confident Disputers, so boldly contesting against all Commers, that the bringing home of *Trafficke*, must needs decay our Shyping; whether their wits in so deeming, be within them or without them. If they answer, Within them, as likely they will: then they, (without their wits,) must needs be distracted, franticke, or mad. And who is able *enim ratione insanire*? And if to mend themselves, they confesse theyr wits to be without them, then must they stand as witlesse, their Conceits beeing but Dreames, and their Dreames but Fancies.

But let their wits alone, and leaue them to their fancies, till they finde one the other, for perhaps they see more reason then their Wits can deuise, or Conceits can vtter; I aske them then, (as men that would seeme at least to vnderstand themselves;) whether by this (our *Shippings*) they meane Ships of *Burden*, or Ships of *Defence*, or both, or neither?

All Shyps are cyther for Burden or Defence.

If they say Shyps of *Burden*. How should fancy or frensie, by Discourse of Wit or Reason, maintaine a Conceit, and perswade it vnto others, which Experience in the Ports doth daillie con-

H.

demne,

The C V S T O M E R S

demne, and demonstratly controll? Complayning still for want of Keyes, Docks, and Wharfes to build on. Not of *Matter*, but of *Place*, where *Trafficke* once doth come, and but vnmaske her face.

Ships carry *Trafficke*, as wheelles doe the Chariot. And *Traffick* the triumphant Coach that beares the Glory of our KING the Worlde round about.

And should we thinke it possible, that she which hath had the power to turne *Creekes* into *Ports*, adde *Ports* vnto *Townes*, rayse *Townes* into *Citties*, and enrich whole *Countries* with *Artificers* & *Trades*, *Marriners* and *Shipping*, with our Neighbours abroad in lesse then 50. yeeres, should proue so idle, nay hurtfull now at home? *Trafficke* is the Chariot, & *Shyping* are the Wheelles that beare our glorious LIGHT, and is that *Body* shadowlesse that neuer wants the SUNNE?

But still they seeme to mutter much, and muse among themselves, framing Conclusions without the bounds of Reason, or due regard of all our former premisses, to see if feare with fancie may perswade the Wise. That if *Trafficke* be restored, and Strangers compeld to seeke her heere at home; it is not vnlikely, but to serue their Turnes, they will come prouided with *Shyping* of their owne. And then what? Forsooth, though *Trafficke* make vs rich (as no question but shee will,) what bootes our Wealth, when *Inuasion* or *Pyracie* may rob vs of our store?

The Navy-Royall before *Sluse*, 1340. And before *Callais*, 1588.

To which I aunswere thus. Let Saylers tend their Tacklings, their Maisters whistle, and Captaines high commaund: Bring home our *Staples*, and *CASTOR* and *POLLUX* the GODS of our Seas, made able and powerfull to warrant our *Trafficke*, skilfull *PALINVRVS* that sits at our Helme, obseruing our *Compassse*, will safely guide our *Course*, and direct all our *Shyping*. *Protection* and *Direction* beeing essentiall parts of that *Preheminent*, *Dignitie*, and sacred *Prerogative* our KINGS haue euer had, *Experience* hath confirmed, and our *Counsell* may challenge.

Blasphemie.

This care and feare therefore comes too neere our Sterne, importing a distrust of the prouidence and prudence of our Land, and fauors of Presumption, or some-thing worse.

These curious casters beyond the Moone, would goe further if they durst, and enquire how GOD can hold the Sky, & keepe the Sunne from falling: Or what hee did before the World vvas made.

But admit it that affection and loue to *Trafficke*, (*ne quid asperimus*;) haue made them fearefull of others good, and icalous of their owne; I wish the to beware how they come too neere the *Helme* for touching the *Rudder*. For what got *PROMETHEVS* for his Sky-stolne fire at last, from the wheelles of this Chariot, when the simple *Satyre* for kissing it in kindnesse onely, found it burnt his lyppes?

Leauing therefore all those *Holy* grounds, and *Cordials* of GOODNES to our sacred IDEAS of *Maiestie* and *Wisedome*, that beeing

ALPHABET and PRIMER.

being *Best* themselves, must needs be *Good* to others, but specially *Trafficke*, whose heauy Spirits, so tumbled & so tost by *Embargoes* abroade, and *Extremities* at home, desirous of some rest; reposing her selfe at their sanctified feete, giues vs likewise leaue to returne to our Bookes, and spell out our Lesson.

Now our Lessons are her *Tributes* and personall *Rights*, vvhich Necessity doth call for, and Free-will doth offer: namely, *Customes* and *Subsidies*, but chiefly *Customes*, which onely & alone could we once be taught distinctly but to read, would ease all our *Griefes*, increase all our * *Fees*, and pay for all her Phisicke. For *Customes* then, lets now apply our selues, and spell our Letters.

Customes (I say,) but not such *Customes* as conquering *Romans* deuised, and imposed vpon the stubburne and stifnecked *Iewes*, whose *Tributes* were Curses of Diuine *Iustice*, to keepe them vnder. Whose * *Publicans* became *Christians* themselves, and taught the foundations of *Religion* to others, though their *Searchers* by nature became *Harpyes*, and their *Wayters* by profession, were euery way *Sinners*.

Nor such *Customes* as *Tyranny* doth inuent, and daily impose vpon enthralled *Subiects*, to stand on, and raise it selfe by.

Nor such as tumultuous *Warres* haue made our Neighbours deuise, and impose among and vpon themselves, to defend their liues and their liberties by.

But such *Customes*, as mildnes and mercy to relieue our Neighbours, our Allies, and our Friendes, the Wisedome of our Land hath inuested our *KINGS*, to maintaine the *Maiestic* of our Kingdome by.

Such *Customes* as demonstratiuely shewing the Reall possession, & Actuell protection, our *Soueraignes* hold of euery Mans welth, leaue notwithstanding to euery Subiect his *Mannor* and *Towne*, and full vse of his owne.

Lastly, such *Customes*, as like easie *Quit-rents* of a fertile *Fee-farme*, shew the power of the *Lord*, and greatnes of the *Mannor*, the defrauding whereof, doth worthily forfeit all possession and protection of the immediat *Free-holder*.

For *Customes* of themselves, and properly taken, are but easie payments of a *Current-Money*, to Customers at their *Ports*, by *Marchants*, Subiects or Strangers, for such *Stapled* Commodities, as *Orderly* bought, and for Number, Weight, & Measure, sufficiently censured, before they crosse the Seas; with the *Staple* Seale, and speciall Certificate come warranted thether; for our *Soueraignes* *Honor*, and Countries credit.

And heere now who sees not in a very fewe wordes but thus put together, the full vse and sound of all our five Vowells, for *Matter*, *Place*, *Persons*, *Order*, and *End*, that the *Ports* and the *Staples* relate each to other.

* This is meant by the *OUT-PORTS* onely.

IVDEA.

* S. MATTHEW, sometimes a *Publican*.

ITALIE.

NETHER-LANDS.

A. E. I. O. U.

The C V S T O M E R S

But as the *Steward* of a *Mannor*, that sits to hold a Court, wanting the Rolls and autenticke Records of his Lords Reuenewes, can neither call the *Tennants* distinctly by their Names, demand their *Quit-rents*, nor vnderstand their Homage, how each doth bound his Fee, or hold his owne: so fares it with *Customers*. For beeing tyde to their Ports by carefull attendance, for discharge of their Bonds and peculiar trust: Their wares without warrant, and their *Staples* out of sight, from whence their worke should come. Their Vowels all displaced, their Mutes are dombe, and Liquids iarre. For without *u S I R S*, and *u my Lordes*, *w* hath no sound, to speake or spell out *Customes*: and all for lacke of *Staples*.

u n o
C . s t . m . s .

Trafficke, subiect to the *Syncope*, or great swounding which heere is described, and the remedies.

Staples! Now see see my Lords, for Gods sake see, how *Traffick* falls a weeping, her pulse is weake, & her Spirits fayle, her face is pale and wan, at the name and sound of *Staples*, the want whereof so wounds her Soule, that her hart is set on bleeding; yet comfort her still, & hold her vpright to keepe her from deadly swounding: and speake her sayre, that she doe not despayre of the *Cordials* in your onely keeping.

Tell her kindly withall, *Præsumptio præsupponit habitum*, for neuer man yet was so continually sicke, whose health hath not had a *Beeing*: and the disproportioned disposition of Confusion it selfe, dooth argue an intention, and possibilitie of Order. Therefore speake my good Lords, to reuiue all her spirits, for your wordes are full of power; yea speake aloud (I say) & assure her you will belay all her *Staples*. Yea, speake you, and you (*S I R S*) for your *Bullion* sake, for that is your right, and no mans but yours, by the Rules of all *Truth*, and fixed *Goodnes*. For your *Mynts* sake, for that is your *Honor*, and no mans but yours by the Rules of *Iustice*. For your *Exchange* sake, for that is your *Glory*, and no mans but yours by the Rules of *Equality*; and for your *Customes* sake, for that is your profit, and no mans but yours, by the Rules of *Iustice* and *Equitie*, so shall *Honestum* and *Vile* concurre both together: *Honestie* beeing euermore the height and type of *Honor*, & publicke *Utilitie*, the Mother of *Iust* and *Right*, for each mans good and gaine. Say not you can restore them, for that shee knowes already, but say you will doe it, and then she will beleue you. And wee your poore *Schollers*, loyall *Subiects* and *Servants*, wil euery way attend you with all our best endeouours. Or els farewell sweet *Trafficke*, and so farewell *Customes*, yea farewell *Iustice*: nay farewell *Religion*, and then farewell *All*. So farre off are *Customers* from guilt also in this behalfe.

KINGE &
PRINCE.

Quicquid enim Iustum, id etiam utile censent summi Philosophi, itemque quod honestum id esse Iustum. Ex quo efficitur, ut quicquid honestum sit, idem sit utile. Cicero: officio: lib: 2.

But alas poore *Customers*, who doth harken to your cries, or belceue your Reports? Who shall weigh your zeale, to our *Soueraignes* Honour, and his *Peoples* Good, or care for your Endeouors? Yet be not dismayd; *In magnis voluisse sat est, sumi cetera Divi*.
Stand

ALPHABET and PRIMER.

Stand still but awhile, and let GOD himselfe alone. What though inveterate Errors of ages that are past haue multiplyed themselves, and now seeme to muste against our happy dayes: our DAYSTARRE that is risen, and DAVVNING in our eyes, will in good time disperse them, or amend them as they may, and take but thus much onwards. That *Ignorance* hath beene euery way the Mother but of *Errors*, of whom came *Mischiefes*, and of such our *Inconueniences*, which though they threat *Confusion*, yet tell vs notwithstanding, there is a way to *Order*, that leades vs to *perfection*, as *Truth* by the Causes of *Truth* shal come but to be knowne.

Now *Truth* indeede lyes deepe, and the danger such in digging, that no man hath the patience to delue vntill they find her: & I am to too weake (* alas,) to worke her out alone. O that WISDOME therfore which onely can disclose the, would make men admire those glorious Titles of *Iustice* and *Mercy*, (Emblemes of *Truth*,) that the Volumes in her *Cabinet*, and *Treasure* contains! Then should wee learne the Rules and proportions of Numbers, Weights, and Measures. The vse of *Staples* in former times, how they were kept, and whether they be gone. Then should wee see those wonderfull effects of our *Loadstones* at home, that haue wrought such miracles in other forraigne Lands, and Nations from abroad, bringing *Bullion* in amaine, make our * *Pulses* to beat in moe places the one. And we poore *Schollers* made confident in our *Customes*, without possibilitie of *fraude*, cause of *distrust*, or feare of *blame*.

In the meane time, sith no men can pipe well that want their vpper lyps, consequence concludes it, and *Truth* makes it good, that as no *Church* hath no *Tythes*, and no *Court* no *Quit-rents*; so no *Staples* no *Customes*. Whereby *Necessity* ouertaken, beeing put to her shyfts, makes bold with *Free-will*, and to ayde *PREHEMINENCE*, transcending to *PREROGATIVE*, turnes *Customes* into *Subsidies* of *Tonnage* and *Pondage*, as if *PREHEMINENCE* and *PREROGATIVE* were meere *Synonimas*, and meant but one thing; and bounded *Iustice* that layes out all our Rights, were that boundlesse *Mercy* that makes vs all to liue; and *Mercy* it selfe, but a word of prophanenes, or some ordinarie thing.

Thus whilst our *Graue Maisters* & *Moderators* of our *Schooles* haue been busied and distracted in the studie and practise of the higher poynts of learning our *Staples* beeing stolne, transmuted and transplanted, our *Customes* are confounded: and wee poore *Schollers* still tyde to our *Stakes*, seeme fitte for nothing but beating and bayting. Hence grew the grounds of all our *Disorders*, the breaches of our *Schooles*, and our * *Nurses* deadly sicknesse, that threatned all our Ruines: had not *Wisedome* fro above, our

I.

of

KING.

PRINCE.

* The Wryter almost tyred & out of hart, referres the *Truth* of all, to the Records of the K: *Treasury* in his *Exchequer*, for Weights & Measures, *Staple Accounts* & *Orders*.

* *Myntes*.

Customes in England, or in English *Trafficke*, alwayes presuppose our *Staples*, and liue and dye or follow the, as Effects their proper Causes.

The blending or mistaking of *Prerogative* for *Preheminence*, a dangerous meanes to prophane the Soueraine effects and reuerence of *Mercy* in Kings.

Marchants by Societies monopolizing our *Staple Commodities*, and Royall wares, haue found the way to *Staple* them still beyond Seas, & so confounding both our *Customes* & diverting all our *Bullion*, fill the Realme with baser or more needlesse matter in their returns.

* *Trafficke*.

The C V S T O M E R S

* KING.

The comfort that Customers conceiue of the King and Prince.

of *loue* and *affection* so belayde our falls, that the power of that WORD which made vs first of nothing, became the meanes to redeeme vs all from nothing; and * B O V N T I E it selfe hath laid the foundation, (and begun at the least) to become the M A N: whereby our ioyes may be great, and by so much the greater, by how much our greatest losse (as all men thought) is like to become our greatest gaine.

Our comforts then growing from our *Soueraignes* owne PERSON, and our hopes aboue hopes, from the power of his WORD; whose naturall storge to *Iustice* and *Right* beeing euery vway good, their *affections* also free, and *loue* without end: Lets heere rest awhile, and settling our selues, both thinke and thanke God, and learne to say *Grace*, that *Grace* in disgrace may pittie our cases among the rest, and raise our poore credites from impudent Ignorance, insolent Pride, and shamelesse Disdaine: saying;

The Customers daily Grace.

As God by his Goodnes and Truth did direct vs,
whose mercy endures for euer,
So his Grace and his fauour vouchsafe to protect vs,
for his mercy endures for euer.
That our Traffick by Staples in temper againe,
for his mercy endures for euer,
Our Ports with their Customes may chaunt it amaine
that his mercy endures for euer.

Thus farre by poynting and spelling in this ALPHABET and PRIMER our weakenes hath attaynd to resolute and read out. That the right of Kings beeing *Bullion*, their Honour their *Coyne*, their Glory their *Exchange*, and *Customes*, their Homage and honest gayne: shewes that *Maiestie* is preheminent and may well be scene, and that *Soueraigne Prerogative* may likewise subsist. But our PATRONE being robd of his *Staples*, spoyld of his *Bullion*, and wanting the *Customes* should growe from his store; his *Mints* all decayed, & almost out of worke, is forst to seeke ayde by *Subsidies*, *Impositions*, *Imposts*, *Lanes* of his owne for interest, and Marchants *Supplies*. Aye mee alas, and woe is me therefore.

Transitio from Customes to Subsidies by a *Simile*, setting forth the oddes and difference of eyther.

There's a *Place* in this Land where a great Man doth dwell, in whose beautifull Garden a stately *Fountain* stands, in the vse and raysing whereof, it seemes that Art contends with Nature, and both conspire together. The *Spring* by plentifull *streames*, through Pypes and Quills seruing all the *Cesternes* of the *Tenants* adioyning, with a power in priuate, to stoppe or let out at pleasure. By tract of time, corruptions abroad, or neglect at home

ALPHABET and PRIMER.

home the *Spring* becomes perverted, the *streames* runne wast, or the *Fountaines* out of frame, that the Lord of the soyle, vwho should relecue others, by the bountie of his owne, wanting water himselfe, craues ayde of the *Tenants*, whose *Cesternes* containe no more of themselues then his currant afforded & Conduct controld. His wants at the first are gladly supplied. But the after the worse; for in these Elements of life and vitall subsistence, *Religion* bids *Reason* prouide first for *Nature*, & be next herselfe. Distresses beeing dangerous, if not deadly, when the blood is retracted, and the *Hart* wants his owne.

This must helpe for a time (till our *Staples* be found) by *Memum* and *Tuum*, betweene *Customes* and *Subsidies*, to compare and demonstrare, for want of the One, the vse of the other.

But heere lets pause awhile, the better to ioine our Letters together, and mistrusting our selues, craue ayde of our *Maisters* and *Myld-Moderators*: that hauing eyes which can see, they may helpe vs to spell, and eares that can heare, they may harken how we reade, & make vs vnderstand. 1. First, how it comes to passe, that our *Staples* beeing dissolued or transplanted out of fight (from whence all our *Homagers* were sometimes vvont to come) and our *Customes* retaining the least part of themselues, besides their voyce & sound; all Tytles notwithstanding seeme dyde with their Tincture, and drownd as it were, with the *Echo* of their Name. 2. And in calling for our *Subsidies*, where & how to find out the *Principall verbe*.

For whilst our *Staples* were at home, & ioyned to our *Ports*, or so neere together, that each might answere other, our *Loadestones* drew in *Bullion*, for our *Mynes* at hand to coyne: and wee reading in our * *Rentalls* as well in *value* as in *quality & quantitie*, what our *Marchants* there had bought, could call iustly for our *Customes* before they crost the Seas, without fraude or covyn, or other Booke of Rates. But in our *Pondage* and *Tonnage*, we know not how to reade or spell, and therefore seeke to learne. For,

“ *Haud Natura potest Iusto secernere iniquum,*
 “ *Dividit ut bona diuersis, fugienda petendis:*
 “ *Nec vincet ratio hoc tantundem ut peccet. Idemq̃,*
 “ *Qui teneros Caules alieni fregerit horti*
 “ *Et qui nocturnus Diuum sacra legerit. (ADSIT*
 “ *REGVLA) peccatis qua poenas irroget aquas,*
 “ *Ne scutica dignum horribili sectere flagello.*

It is not our weake strength alone can stay
 Or hold the Scales of *Good & Ill* vpright:
 Nor is that *Reason* good that makes all one by day,
 To crop a Neighbors garden-leekes, & rob a Church by night:

I. 2.

A R V L E

As in the two sacred words of highest power, aforesaid: so in the blending & mistaking of *Customes* for *Subsidies*, Traffick is disordered, & Customers being disgraced, hūbly craue that the worlde might be satisfied, and theselues better taught.

All Tributes couered vnder the title of *Customes* confusedly.

The way how to collect *Customs* confidently and truly.

* The Staple-Certificats & Customers-Entries, were certaine Controlements each to other, without Bookes of Rates.

The way to receiue *Subsidies* by Bookes of Rates, different frō that of *Customes*, and more partiall and vncertaine.

Horatius.

The CUSTOMERS

A RvLE must guide the whole to keep the parts from swaruing,
And punish faults in euery one according to deseruing.

And not to thinke that euery slippe,
Like deadly-Sinne deserues a whippe.

For: If *Soueraigne Dignitie* be that sacred *Object* which *trueloving Loyaltie* is apt to admire, and seckes to honour with *naturall respects*, (such as all *Subsidies* are or ought to be) who can be capable of so great a glory, by personall Right, but *selfe-subsisting Maiestie*? and who can accept of so great affection, but the eye of *Grace*?

If these our *Subsidies* of *Tonnage* and *Pondage*, be those *naturall respects* which loue is desirous that loyaltie should offer, to honour our *Soueraigne* and *Patrone* onely by, besides his Customs, who can impose the but Loues owne *affection*? who can esteeme them but the hand of *Mercy*? and what can encrease them but *cheerefull alacritie* in the Giuers mind?

Lastly. If *Tonnage* and *Pondage* be those *honourable Effectes* of affectionate Loyaltie which Marchants transcending their other duties, with *ioy* present and *Mercy* takes. Who shall direct and dilate their proportions by *Number*, *Weight*, & *Measure*, for the mutuall behoofe of *Loue* and *Grace*? VVho I say, can teach vs this part of our Lesson, but the grauest and Wisest, and wisdom from the Highest? namely, *howe to deale Justice betwene the Prince and the People*?

For *cheerefulness* and *alacritie*, inducements vnto *Grace*, the hart & Essence of all our *Aydes*, (as coldnesse in affection makes presents little worth) whilst we sought to further, and by often repetition at all hands to encrease to our *Patrons* honor and his Peoples good, that *Honestum* and *Vtile* might still keepe together, by the rules of *Right* and *Reason*: Wee are checkt and controuled by *Court-rolles* and *Court-rules*, and made to beleue that *Honestie* in this case hath naught to doe with *Profit*. Discretion commaunding the most for the King; as if *Honour* heere were bootelesse, or some idle thing: and that *publique Vtilitie* were meant by *private Gaine*. We contest in nothing, but euerie way willing and desirous for to learne, our *harmelesse dispositions* are scornd and despised; our *Truth* is held for *Error*, our *Vertue* *Vice*. And for crying but *AD SIT REG VLA*, wee are dinged so like Barnes that we dare not greit. And thus with the grounds of our former Disorders, began the degrees of all our Disgraces; which the sequell now shall shewe.

Hoc autem de quo nunc agimus, id ipsum est quod utile appellatur, in quo verbo lapsa consuetudo deflexit de via. Eoq; sensum deducta est, ut honestatem ab utile secernens honestum aliquid constituerit quod non sit utile, et utile quod non sit honestum quia, nulla perniciēs maior vitæ hominū potuit asferri. Cicero offic. Lib: 2.

The mylde discretion of *Customers* to aduance *Subsidies* by, despised.

¶ As in all other Functions, so in this of *Customers*, three things there are to warrant the Calling, but without the fourth none can subsist. For beside, the authoritie of our first Institution,

ALPHABET and PRIMER.

tion, that giues vs power to be dooing in this kind. The Ports and Places allotted for Boundes that lymite our seruice. And the diligent performance which in this respect the greatnes of our trust doth exact and import: There is Countenance & maintenance to be fitted to our Charge, which in this regarde we deserue & may require. For the Oxé is not muzeled that treadeth out the Corne. *Religion* sayes. And *Iustice* hath appointed, that the daily Labourer be truly payd his hyre. But *Nos non nobis iudicamus Aues*. We serue at the Altar both daily & hourly, and yet are held vnworthy to breathe or liue thereby. For besides the penurie of such Fees and Rewards as our Functions deserue, and our charges require; our fare beeing slender, and our drinke very skant; we dip but our dishes in our Neighbors *Cesternes* to quench our thirst, and at Noone in his garden crop a few of his *Leekes*, with his owne consent, to keepe vs frô starving: And this addes oyle to the fire of our Furnace; heere lies the gall of all our bitternesse: Our breathes are saide to infect with their sent, and poyson the ayre.

This is our horrrible Sinne, our Sacriledge, or Burglarie at least. As if *We* heereby, & none but *Wee*, had spoyld the *Kings Staples*, stolne away his *Bullion*, conceald his *Customes*, and at Midnight robd a Church. Of all this *Ignorance* but accusing, our *Huifbers* bynde vs hand and foote, and *lealousie* torments vs with a kinde of *Controller*. Whose skill can no wayes helpe vs, for his Letters are those Characters that wee would spell to read; and *Actum agere*, the scope of all his Lesson.

This *Man* at the first seemes doubly diligent, till *Experience* makes him wise, beeing proude of his Name, and content with the ease of his Place and credite; but his belly wanting cares, he betakes him boldly to a Bed of *Onyons*, and spares our Neighbours *Leekes*.

Now *Leekes* and *Onyons* thus meeting together, and increasing the smel to our further disgrace, and onely blaine, made an easie way to our late *Supervisors*, and theyr *Factions Retinewe*. Whose rules of *Extremity* in hunting for Profit, and reforming our Schooles disorder and Abuses, so perfumed our *Ports* by eating *Garlicke*, that *Honor* and *Honestie* became both amazed, and remooued theyr Seates:

These at the first made a glorious shewe like the Moone at full, yet proou'd but *Comets*, for men to gaze on as they hung in the Ayre, and their greatest Letters but *Cyphers* in August when they came to the spelling. For stuffing our *Houses* vyith swarmes of such Instruments as loue our Tributs but as Rats doe loue Cheese, so bewitchd poore *Trafficke* by Sorcerie, and shyfts, that as our *Ports* became abandoned, like places infected or haunted with Spirits: All our *Free-will offerings, effectes*

K.

of

CONTROLLERS.

All mens errors and faults, still layd on the *Customers*.

Quousq; tandē audebunt dicere, quicquam vtile quod non sit honestū? nūllam enim partē maiorem dixerim vitæ et societati hominum posse contingere quam eorum opinio qui ista distraxerint. Offic: Lib: 3.

The 4. *Supervisors* that vndertake to correct *Magnificat* in the *Out-Ports*.

Trafficke first bewitcht: And

The *Out-Ports*, first abandoned.

The C V S T V M E R S

The Subsidies of *Tonnage* & *Pondage* farmed out.

Farmers.
Vndertakers.

The Refiners of Gold and Siluer in London.

The Duch new Drapery of Bayes, Sayes, &c, first deuised in *Sandwich*, and from thence learned and set vp elsewhere within the Realme.
none.

The only Patterne of a free Staple.

Lex Veritatis.

Lex Iusticie.

Lex Sapientie et ordinis.
Besides the Kings & townes Scales, they haue 3. Scales to distinguish the worth of euery mans wares and worke, and that which deserues not the worst Seale, is cut into peeces, or put by to be amended, as being no wayes vendible at home nor a-broade,

of *Loyaltie*; the true-lone-knots knit betweene *Subiects* & *Prince*, and *tokens* of *affection* (religiously moou'd in mindes, admyring the glorious *Object* of their welfare and good) from the harts of *Marchants*: humbly presented to *Soueraigne Dignitie*, and to man els due; *Au plus offrant* beeing set to sale, were thrust at last into *Huxters* handling. These, some call *particular Farmers*, some *Farmers generall*, some *Vndertakers* with *Farmers*, not so much of *Customes*, as they would pretend, as of the *Subsidies* afore said, called *Tonnage* and *Pondage*.

Qui male agunt oderunt Lucem.

The first sort of these, may be seene and knowne. The latter, neither seene nor knowne in publique sort, as *Publicans* be, haue yet their meetings and appointments together. And possessing the body, vndertake by meanes to purge the blood, and purifie the Spirits of our weake, diseased and distracted *Trafficke*: some by *Tabacco*, and some by a worse and viler thing. *Cuius Camari-nam*, I dare not stirre without pardon and reuerence, first humbly sought, and duly promised, *Ne nauceam ciem*.

It is strange I confesse for men to behold what Art dooth & can doe with the meanest materialls that nature affords, when she *vndertakes* to worke; for I haue sometimes seene good and pure *Bullion* both drawne and refined from the durt and dust whereon the workemen stood: but these cleanse by water, and then purge by fire, and their working may be seene.

Nay, I haue often admired, and with ioy beheld the store of currant coyne in fine siluer and pure gold, that sometimes was drawne fro the shorlings of our Fells, the refuse of our woolles, and sweepings of our *Staples*, by the industry of *Art*, and helpe of fire and water. But these *Vndertakers* are *Artists* indeed, that attend vpon theyr *Trades*, and concurre in their labour; theyr dooings are seene, their Persons knowne, their worke squard out by the Standard of Truth, and their Wares made vendible, onely by degrees of Goodnes.

These *Artists* worke in Gods Name, whose *Elixir Goodnes*, by the misterie of their Trades, turnes their worke into Mettalls, and their Mettalls into *Bullion*, to serue our publique Myntes, that *Marchants* at their *Ports* may haue to pay their *Tributes* before they passe the Seas in ready currant Coyne, by the rules of *Iustice*.

These are our skilfull Workmen, whose orderly proceedings for the vse of Goodnes, by the waights of Iustice, and skales of Truth, giuing euery man his Right, to *Good*, *Better* and *Best*, in the value of his worke, by the warrant of their *SEALES*, makes *Deity* in nature to be generally adored, and *Industry* in Art to be more or lesse admired, to the speciall praise and profit of those *Persons* and *Places* that first or last affoord them.

These •

ALPHABET and PRIMER.

These are our *honest Sacristaines*, and sure friendes to *Trafficke*, fit for our Altars of *Vnity* and *Truth*, whose religious affections to the practise of Iustice, so blesse their Endeouours, that all men admiring the *Beautie* and *Bounty* of their Industries and worke, desire to possesse them before Gold & Siluer, to our *Soueraignes* great *Honour*, and his *Peoples* speciall *wealth*.

These deale not with our Customes, nor obtrude vppon our Subsidies, but teaching the way how to find out the one, and with allacritie how to pay the other, attend on *Honestum* & *Vtile* still together: O that our *Fleece-wooll* were thus vndertaken, & our *Broad-clothes* but made and drest in this manner!

Lastly: These I say, and none but these, (for all theyr followers elsewhere, haue sayld in their Rules, and crazd their credit,) are the childrens children of our former holy Priestes, that first found out the *Pit* in this *Desert* of our Land, wherein so long agoe the * *Fire* was hid that sanctified all our Tributes, and with the muddymoysture onely that therein they found, (as our Sun did lately shine,) drew downe that heauenly heat which warmed our frozen *Trafficke*, and would reuiue our *Staples*, if *WISDOME* saw it good,) euen when the *Pit* was dry, and to all mens knowledge the *Fire* was spent and gone.

But these *Farming Vndertakers*, or *undertaking Farmers*, seeme men of other skill, & different professions: who drawing their Doctrine frō *Tritemius Abbas Steganographia*, and *de Portas* learned workes, of their priuate Experience, haue altered all our Rules of *Honestum* and *Vtile*, to *Lucri bonus odor ex re qualibet*, and made an Art of *Trafficke*, to purge her spirits by, and refine her Tributes, from all the vertuous vices & vicious vertues of *Leekes*, *Onyons*, and *Garlicke*: by a kind of distillation & strange * *Limbecke* of their owne.

Now 1. how these men worke. 2. What men they are. 3. Frō whence their doctrine comes. And 4. whereto it tendes, are curious Questions, and may be worth the spelling.

For if heauenly *Goodnes* be the life of *Trafficke*, from whence as *Trades* doe swarue they turne againe to Nothing. And *Golde* and *Siluer* our chosen Materialls, by true proportions to fix this *Goodnes* in, as we haue learnd to spell: Then worke not these in *Gods Name*, like plaine-meaning Men, but as confident, carelessse, and therefore dangerous *Empericks*, that shunne the Rules of *Truth*, who finding our *Trades* all subiect to *Monopolies*, and apt to be contracted, bring all our *Misteries* to be pounded in one *Morter*, and there so squeeze the Braines of *Trafficke*, and refine her Tributes: that our *Ports* beeing once confounded as well as our *Staples*, *Honour* might doe them Homage, and publique *Vtilitie* become their priuate gaine.

If *Currant Coyne* the Soule of *Trafficke*, and our *Soueraignes*
K. 2. onely

They haue 12. sworne men (besides vnder officers,) that as Iudges examine each mans worke before it passe the Seales: who being skilfull in all the Trades that belong to theyr Drapery, are impartiall Censurers of all Defaults, aswell in spinning, weauing, fulling, and dying, as working, for the Buyers behoofe, euen to the mulct, and recompence of a thred and a farthing.

The *Staples* of Kent in E: 1. E: 2. & *Edward* 3. time, kept at *Sandwich* and *Canterb:* (where nowe they of the Duch Church dwell,) was remooued first for 15. yeres to *Bridges*, & after placed at *Calice*, the losse wherof, being now 50. yeres since, would draw on a speciall Discourse besides this PRIMER.

* Read the second of the *Machab:* chap: 1.

An *Antithesis* between the former *Vndertakers* of *Sandwich*, and those now of *London*.

Tritemius Abbas de occulta philosophia:

Ioannes Baptista de Porta: De secretis literarum Notis, al. as 2. 4. 2. 4.

* Theyr new Booke of Rates.

1
2
3
4

1 How they worke:

The C V S T V M E R S

2 What men they are:

14 R: 2. No Marchants that deale with freights of Shyppes, or haue Shypps of theyr owne, or keepe any Wharfes, &c. shall haue to do with the receipt of Customes, &c. Item 20 H: 6. Cap: 5.

3: Whence theyr Doctrine comes.

Vsury first practised in Rome, by the Bancks of *Jewes* there, and in other Christian Countries, to draw home the Popes *Peter-pens*, and other exactions vpon the Nations & kingdoms that obeyd their Religion.

4: Whereto their Doctrine tendes.

onely *Trade*, be those proportions of Number and Weight to buy & sell by that makes *Goodnes* vendible for all our behoofes. Then are these Vndertaking-Farmers, *Marchants*, that (Tradelesse themselues) liue by buying and selling, and so by buying to sell againe: that rayfing all their profits from others Trades and paynes, are bound to pay their homage before they passe our *Ports*, with purpose to transport our *Goodnes* crosse the Seas. And therefore made by Name incapable and incompatible to vndertake our Functions, or deale with our Tributes. As men specially forbidden by the Statute-lawes and wisdom of our Land, to obtrude vpon our *Customes*: much lesse our Subsidies of *Tonnage* and *Pondage*, least Marchants farming Marchants, & so goe free themselues, presume to be like Kings or Princes fellows; to whom alone such Rights are due, and therefore to none other, as being the onely knots to tye *Maiesstie* and *Loyaltie* so fast and sure together. Now, who striues to out-runne the Lawes, makes hast but to confusion. But such it seemes are these, by the course of their proceedings. And therefore no maruell, if turning all our freedoms into their bondage, and all our birth-rights into their Farme or purchase: from all the *Goodnes Trafficke* hath, and all the *Loue* our Marchants beare to our *Patrons* happie being; they gaine a masse of priuate wealth, by doing a world of harme.

If *Exchange* of *Goodnes* by Gold & Siluer, the *Body & Blood* of Kings and Kingdoms (represented to vs in *currant Coyne*), be the Spirit of *Trafficke*, and mysticall Cyment that glewes so fast together the mutuall coniunction betweene *Soueraignes & Subjects*, by *Loue* and *Grace*, as religious Iustice hath taught vs to beleecue. Then drawe these *Vndertakers* their Methods all from ROME, where first was taught the doctrine that enchaunts and transubstantiates our *Eucharisticke Sacraments*, (representing to vs the *Body* and *Blood* of CHRIST, by *Bread* and *Wine*), to *Idolatrous Masses*, and our Christian *Exchange* into *Iewish Vsury*.

Lastly, if the KING be our Honour, the PRINCE our Sun, *Trafficke* the Chariot, and *Shypping* the wheelles that beare our *glorious Lights*: These being but the Horses, that so proudly set forward to vndertake our *Goodnes*, and drawe vs all in triumph: Foreseeing as I did, (my standing made mee see, & my seeing mood my Conscience not to hold my peace,) both the loosenes of their raynes; their byt within theyr teeth, and dangers of their course ouer Hills and Dales, bawkes and many by-ways, and all without a *Coach-man* or *Guyde* that I would spy. (They commaunding all, and controleable by none for hindering of their Farme) I could not (my good Lords) out of Dutie and zeale to our *Patrons* safety, and all your happy beeing, but giue

ALPHABET and PRIMER.

giue Caution heere-to-fore of the fiercenes of their Courage,
and desperate Carreere; that such as stood so nigh them, might
be warnd at least to looke but to their heeles. But sith like
sleeping *Minotaur*s they nowe possesse the * *Center* of all our * *LONDON*.
great Abuses, and inextricable *Errors*, and threatning all our
Trades with daily, monthly, and yeerely Tributes, make *Traf-*
ficke offer sacrifice to 1. *Kemphan*, & to 2. *Hyemon*: Let THE- 1 *Extortion*.
SEVS now take heede, and *ARIADNE* looke about her; and 2 *Usury*.
with a smile at least, at last reuiue the Spirits of their despised
Schollers, whose wits haue no wills, and Endeouours no Ends, but
how to spell, and learne to read theyr Countries *weale*, the pub-
lique *Good*, and Soueraignes speciall *Honour*, that *Honestum* and
Vtile might still hold hands together. A smile (I meane) of fa-
uour to th' *Out-Ports* of this Land, as well as that of *London*: be-
cause, though *Iustice* haue a quickning power, and may protect
our beeing; yet *Grace* it is relieues vs all, and *Mercy* makes vs
liue. *PREHEMINENCE*.
PREROGATIVE.

By this which hath been speld, your *Wisdoms* now may read,
to what distresse and misery your *Publicans* are brought. That
beeing Men as docible in Religion, as capable of Reason; Free
men by their birthes, and of best education, Men euerie vway
made happy, saue in their names and callings: and in nothing
yet more wretched then the Places of their Functions, (for I
meane the *Out-Ports* onely, let *London* cleere it selfe,) are not-
withstanding in worse case, (if worse may be) then were those
Brickmakers that sometimes wrought in *Egypt*, who vwanting
meanes to do their taske, had notwithstanding their idle Task-
Masters, whose credits had no beeing but in their disgrace, cō-
maunded euen by those that should attend vpon vs, yea *Search-*
ers and *Sinners*.

But as the case now stands, sith all make loue to Tributes, &
catch our Functions from vs, High and low, Rich and poore,
both Noble and ignoble, because our Lessons spell pure Siluer
and fine Gold: and yet our Names they scorne. Let *Jealousie* be
called for, and let *Impudency* smell, what *Ignorance* hath added,
and *Extremity* reformed in the abuses of our *Schooles*, by spelling
well the Letters, but mistaking the purpose of a graue and wit-
tie Counsellor, that sometimes gaue aduise in this very case of
ours. *All catch & hunt for Customes, but
shun the Name of Customers.*
*Sir Tho: Moores Epigram, De fe-
toribus abolendis.*

“ *Señtile ne tetros porrum tibi spiret odores*

“ *Protinus à porro fac mihi cepe voves. &c.*

“ Least eating 1 *leekes* (saith he) should cause thy breth to smell, 1 *Customer*.

“ Take 2 *Onyons* strong, that sent will soone allay; 2 *Controller*.

“ And if thereby the sauour seeme t' excell,

L.

“ 3 *Gar-*

The C V S T O M E R S

3 *Supervisors.*

4 *Farmors.*

5 *Undertakers.*

Nota.

This is meant by the myld discretion of *Customers* in collecting the *Subsidies* of *Tonnage* and *Pondage* onely. For as for *Customes* which are so sought for, and said to be concealed, how generally soever they Name and Title runne: they presuppose alwaies our *Staples*. But our *Staples* beeing transplanted; as the *Societies* that haue engroft them, must giue the K: and State account how they haue bestowed them, and whether they be gone: So by consequence, our *Costomes*.

Brewers made free of Bakers, Bakers free of Grocers, Grocers free of Fishmongers, Fishmongers free of Goldsmithes, and all men free of *Coynage*, that only serues for Kings.

Trafficke posselt with Spirits.

Searching wayters, & wayting Searchers.

“ 3 *Garlicke* be sure will driue them both away :

“ But if the stincking breath of *Garlicke* stay,

“ What helps vs then? 4 *Tabacco*? no, but at a word I thinke,

“ There is a thing can 5 *Undertake* to make a viler stinke.

And let Experience now show, and Truth be bold to speak, and tell them to their faces, that striue to raise theselues by seeking our disgraces: That God did put and place as much Profit and Pleasure, (I say Profit as Pleasure,) harts-ease, and honour, in the quiet endeouours of *Customers* (so long as they were trusted,) through *Mercy*, *Loyaltie* and *Loue*; as the deuill is able apt and wont, to mingle care and comber, losse and shame in the turbulent vndertakings of Extremitie, by Extortion and Shyfts.

And thus at last, the world may see and all men vnderstand, in our Disgrace, the KINGS great losse, and Kingdoms greater wrong. For besides that both our *Customes* with our *Staples*, are gone or conuaid out of sight, (the ground of all our woes; that wee can no wayes mend,) our *Coyne* and our *Exchange*, beeing turnd into *Usury*, by Subiects like to Kings, or like to Princes fellowes: our *Marchants* by *Societies* call all men *Enterlopers* that are not of their Sects, or linckt with them together. Our *Arts* engroft by men of diuers *Trades*. Our *Trades* doe meete in *Companies*, our *Companies* at *Halls*, and our *Halls* become *Monopolies* of Freedome, tyde to *London*: where all our *Crafts* & *Mysteries* are so layd vp together, that outrunning all the prudence & wisdom of the Land, men liue by *Trades* they neuer learnd, nor seeke to vnderstand. Bymeanes whereof, all our Creekes seeke to one Riuer, all our Riuers run to one Port, all our Ports ioyne to one Towne, all our Townes make but one Citty, and all our Citties but Suburbes to one vast, vnweldy, and disorderlie *Babell* of buildings, which the worlde calls *London*: and *London* likewise cōtracted in it selfe, is made a Forrest of shyfts, and Wildernes of sinne. Where *Trafficke* liues confind, and being posselt by Rats and Mice, and spirits of the Ayre, of whom as of Harpies may truly now be said:

“ *Tristius haud istis Monstrum, nec sauior vlla*

“ *Pestis et ira Deum stygijs sese extulit vndis.*

“ No monsters like to these may hap, nor curse frō God befall,

“ Nor from the pit of hell arise, to plague the Realme withall:

Is so by fits tormented, both by water and by Land,

That how to helpe her now, we doe not vnderstand.

But though sayth be frayle, and all our credit gone, yet dooth our vowes, compell vs still by fasting and by prayer to doe our best Endeouours.

For,

ALPHABET and PRIMER.

For, faultes there are no doubt, euer were, and euer will be many; PERFECTION knowes no residence but *Heauen*. And if we say we haue no sinne, there is no Truth within vs. Wherefore we wish, and pray all those that reade this ALPHABET & PRIMER, to ioyne with our Deuotions, and with pure harts and humble voyce, to the Throne of GOD and his heauenly Grace, to pray but in this manner, saying after mee.

A Almighty and most mercifull Father, wee haue erred and strayed from thy wayes like lost sheepe, we haue followed too much the deuices and desires of our owne harts, wee haue offended against thy holy Lawes, wee haue left vndone the things we should do, and we haue done the things we ought not to doe, and there is no health in vs. But thou O Lord haue mercie vpon vs miserable offenders, spare thou vs, O Lord, which confesse our faultes, and restore them that are penitent, according to thy promises, declared vnto mankind in Christ Iesu our Lord: and graunt O most mercifull Father for his sake, that wee may hereafter liue a godly, a righteous, and a sober life, to the glory of thy holy Name.

Customers generall
Confession.

¶ A Prayer for the Kings Maiestie.

O Lord our heauenly Father, high and mightie, King of Kings, Lord of Lords, the onely Ruler of Princes, which dost from thy Throne behold all the dwellers vpon Earth, wee humbly beseech thee with fauour to behold our most gracious and Soueraigne Lord King IAMES, and so replenish him with the grace of thy holy Spirit, that hee may alwaies encline to thy will, and walke in thy way. Endue him plentifully with heauenly gifts, graunt him in health and wealth long to liue, that finally after this life, he may attaine to euermourning ioy and felicitie, through Iesus Christ our Lord.

Customers daily and Chri-
stian Prayers.

& per se.

¶ A Prayer for the Queene and Prince, and other the
King and Queenes Children.

A Almighty God, which hast promised to be a Father of thine Elect and of their seede, wee humbly beseech thee to blesse and preserue our gracious Queene ANNE, Prince HENRIE, and all the King and Queenes royall Progenie. Endue them with thy holy Spirit, enrich the with thy heauenly Grace, prosper them with all happines, and bring them to thine euermourning kingdome, through Iesus Christ our Lord and onely Saviour.

L 2.

A

The C V S T V M E R S &c.

A Prayer for the Clergie, Lords of the Counsaile, all Magistrates, all Nations, and the Common-
People.

Almighty & everlasting God, we most humbly beseech thee to illuminat all Bishops, Pastors, & Ministers of thy Church, with the true knowledge and vnderstanding of thy Word, and that both by their preaching and living, they may set it forth, and shew it accordingly. To endue the Lords of his Maiesties most honorable PREY-COUNSELL, & all the Nobility, with grace, wisdom, and vnderstanding. To blesse and keepe our Magistrates, giuing them grace to execute Justice, and maintaine Truth. To giue all Nations Vnitie, Peace and Concord, And finally, to giue vs an hart to loue and dread thee, and diligently to liue after thy Commandements. Grant this, O Lord, for the honour of our Advocate, & onely Mediator, Christ Iesus.

Con, per se.

THe Customers of the Out-Ports prostrate Petition to the KING our Soueraigne, for his Sonne the PRINCES sake, to be made but as able as they are euery way willing to do their Duties; that eating the Bread of good Conscience daily, and freed from temptations of Obloquy and shiffts, his Kingdome beeing come, may still continue; and his Will performed in all Places alike; Forgiuing all as they would be forgiuen: Conclude this their PRIMER with the sanctified words; and enclude their Petition within the compasse of that effectuell Prayer which our Lord & Sauour (the Sonne of GOD) hath comaunded, and taught, saying;

Our Father which art in heauen, hallowed be thy Name, thy Kingdome come, thy will be done in Earth, as it is in Heauen: Giue vs this day our daily Bread: and forgiue vs our Trespases, as we forgiue them that trespasse against vs: Let vs not be led into temptation, but deliuer vs from euill: For thine is the KINGDOME, the POWVER, and the GLORIE: for euer and euer. SO BE IT. Amen.

Tittle, tittle, tittle,
Et
Amen.

¶ The Publicans humble Confession and priuate Prayer.

*Nil sum, nulla mihi novi solatia, Massam
Humanam nisi quod tu quoq, CHRISTE geris.
Tu me sustenta, fragilem tu CHRISTE gubernas,
Fac ut sim, Massa surculus Ipse tua.*

Magna, Magnus perficit
DEVS.



ROY. SOC.
1810

REPRODUCED FROM THE COPY IN THE
HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION

